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M E M O I R S  
O F  
S E V E R A L L A D I E S  
O F  
G R E A T B R I T A I N,

WHO HAVE BEEN CELEBRATED FOR  
THEIR WRITINGS OR SKILL IN THE  
LEARNED LANGUAGES ARTS AND SCIENCES.

By GEORGE BALLARD of MAGD. COLL, OXON.

*Es sane qui Sexum alterum ad studia idoneum negant, jam olim rejecti  
fuere ab omnibus philosophis. Vossius de Nat. Art. L. II. C. 2.*

O X F O R D,  
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425  
TO  
MRS TALBOT  
OF KINOTON IN WARWICKSHIRE  
THE FOLLOWING MEMOIRS OF  
LEARNED LADIES  
IN THE FIFTEENTH AND SIXTEENTH CENTURIES  
ARE MOST HUMBLY INSCRIBED  
AS AN ACKNOWLEDGMENT  
OF MY SINCERE AND HIGH REGARD FOR HER AND

MR TALBOT  
AND AS A SMALL TESTIMONY OF GRATITUDE  
FOR EXTRAORDINARY FAVOURS  
CONFERRED BY BOTH OF THEM  
UPON THEIR MOST OBLIGED  
AND MOST DEVOTED  
HUMBLE SERVANT

GEORGE BALLARD.



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T H E  
P R E F A C E.

*A*S the preserving from oblivion the memory of illustrious persons hath generally been looked upon as a commendable undertaking; so it may be observed, that since the revival of letters, the publick hath never wanted writers of this kind, who have endeavoured to set their great excellencies and attainments in a true and proper light; to inform us of those particulars in their lives and manners, which best deserve our imitation, and to transmit to posterity even those peculiarities also, which afford us no inconsiderable entertainment. And more particularly, those who have distinguished themselves in the republick of letters, have seldom been unattended with their memorialists: some of which have been so diligent and industrious in tracing out and collecting together every remarkable passage, that they seem, in some instances, to have taken no less pains to illustrate the characters of  
great



*great and famous writers, than they themselves did to acquire that distinction.*

*The present age is so far from being defective in this respect, that it hath produced a greater number of excellent biographers than any preceding times : and yet, I know not how it hath happened, that very many ingenious women of this nation, who were really possess'd of a great share of learning, and have, no doubt, in their time been famous for it, are not only unknown to the publick in general, but have been passed by in silence by our greatest biographers.*

*When it is considered how much has been done on this subject by several learned foreigners,\* we may justly be surprized at this neglect among the writers of this nation ; more especially, as it is pretty certain, that England hath produced more women famous for literary accomplishments, than any other nation in Europe.*

*The true reason of my engaging in this undertaking will, I believe, appear to be the best that can be given ; and I can assure the reader, that nothing but this general neglect of our biographers could ever have suggested such a design to one, who is truly sensible of his incapacity to do justice to the merits of*

\* Petruccio Ubaldino, Jacobus a Sancto Carolo, Boccace Betussi, Peter Paul de Ribera, Francis Serdonati, Augustin della Chiesa, Philip de Bergamo, Scardeoni, Caesar Capacio, Pinto, Hilarion de Costa, Menage, Juncker, &c.

*past*

*past times, or to afford entertainment for the present. And for this reason, I have chosen to begin no earlier than the fourteenth century; because all that could well be collected of such as preceded that period, hath been already communicated to the world by Bishop Tanner.*

*Those, whose memoirs are here offered to the publick, I have placed in the order of time in which they lived; omitting none, of whom I could collect sufficient materials. For as there may yet be some learned women of those times, whose characters I am an intire stranger to; so there are others, whom I well know to have been persons of distinguished parts and learning, but have been able to collect very little else relating to them. Such as, Lady Mary Nevil, Lady Anne Southwell, Lady Honor Hay, Lady Mary Wroath, Lady Armyne, Lady Ranelagh, Lady Anne Boynton (famous for her skill in ancient coins, and noble collection of them) Lady Levet, Lady Warner. Gentlewomen: Mrs. Mabbilla Vaughan, Mrs. Elizabeth Grimston, Mrs. Jane Owen, Mrs. M. Croft, Mrs. Æmillia Lanyer, Mrs. Makins (who corresponded in the learned languages with Mrs. Anna Maria à Schurman) Mrs. Gertrude More, Mrs. Dorothy Leigh, together with very many other learned and ingenious women, since the year 1700; of those latter I have had the good fortune to make very considerable collections: and among the former, I had drawn up an account of Mrs. Carew, in the same manner with the other memoirs, but omitted printing it by mere accident.*

*I am sorry I could not oblige my readers with a complete translation of all the poetical passages introduced into this work; tho'*  
at

*at the same time I must acknowledge my self much indebted, on that account, to my very ingenious and worthy friends, the Rev. Mr. Parry of Skipston upon Steur in Worcester-shire, and the Rev. Mr. Ruffel of St. Mary Hall, in Oxford: and I take it as the greater favour, because I am sensible that whatever time these two gentlemen have employed in this way, hath been borrowed from studies of much greater use and importance,*

*Nor must I here omit my acknowledgments to all those, who have been so good as to promote the publication of this work: from which the author does not expect any Character in the learned world; nor indeed is he solicitous about it, any farther than as he would be very sorry to disappoint the expectations of these several worthy persons, who have favoured him with their encouragement, or honoured him with their friendship.*

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J U L I A N A,  
A N C H O R E T  
O F  
N O R W I C H.

**J**ULIANA distinguish'd herself by writing a book of revelations, in the reign of king Edward the third. But notwithstanding the peculiarity of the subject, the credulity of that age, and her remarkable situation in life; yet, by the negligence of the ecclesiastics, (who were then almost the only men that transmitted intelligence of all sorts to posterity) we know but very little concerning her: for our most curious and industrious biographers\*, who had the greatest and best opportunities of consulting manuscripts and records belonging to religious houses, could not trace out any memorials relating to this devout lady, more than a hint or two which she has given of herself in her own writings.

Her compositions were by the order, and liberality of the R. F. Jo. Gascoyn, L. Abbot of Lambspring, usher'd into

\* Mr. Leland, Bp. Bale, Mr. Pitts, Bp. Tanner.

the world with the following title. *Sixteen Revelations of Divine Love, shewed to a devout servant of our Lord, called Mother JULIANA an Anchorite of Norwich; who lived in the dayes of king Edward the third. Publish'd by R. F. S. Creffy. 1670. 8vo. Without either printer's name, or place where printed.*

The learned and indefatigable editor in his preface to the reader, gives the following account of the author, and her performance.

“ I was desirous (says he) to have told thee somewhat of the  
 “ happy virgin, the compiler of these revelations: But after  
 “ all the search I could make, I could not discover any thing  
 “ touching her, more than what she occasionally sprinkles in  
 “ the book itself. The postscript acquaints us with her name,  
 “ JULIANA: As likewise her profession, which was of the  
 “ strictest sort of solitary livers; being inclosed all her life  
 “ (alone) within four walls: whereby, though all mortals were  
 “ excluded from her dwelling, yet Saints and Angels, and the  
 “ supreme King of both, could, and did find admittance.  
 “ Moreover, in the same postscript we find, that the place in  
 “ a high manner dignified by her abode, and by the access of  
 “ her heavenly guest, was the city of Norwich. The time  
 “ when she lived, and particularly, when these celestial reve-  
 “ lations were afforded her, she herself in the beginning of the  
 “ book informs us, was in the year of grace MCCCCLXXIII,  
 “ that is, about three years before the death of the famous  
 “ conqueror King Edward the third: at which time she her-  
 “ self was about thirty years of age. And to conclude, in the  
 “ last chapter of the book she signifies, that more than fifteen  
 “ years after these revelations had been shew'd her, how for  
 “ resolution of a certain doubt of hers touching the meaning  
 “ of one of them, our Lord himself was pleased to answer her  
 “ internally in ghostly understanding.

“ As

“ As for the manner of these revelations, it was the same of which we read innumerable examples, both among ancient and modern Saints. The objects of some of them were represented to the imagination, and perhaps also to the outward sight; sometimes they were represented in sleep, but most frequently when she was awake. But those which were more pure, in time and withal more certain, were wrought by a divine illapse into the spiritual part of the soul, the mind and understanding, which the devil cannot counterfeit, nor the patient comprehend, though withal it excluded all doubt or suspicion of illusion.

“ But the principal thing which I desire to recommend to the reader's consideration, is the preceding occasion, and subsequent effects of these divine favours bestowed by Almighty God on his humble devout handmaid.

“ She was far from expecting, or desiring such unusual supernatural gifts. Matters stood thus with her: she thought herself too much unmortified in her affection to creatures, and too unsensible of our Lord's love to her. Therefore to cure the former, she requested a sickness in extremity, even to death, in her own and others conceit; a sickness full of bitter pain and anguish, depriving her of all outward refreshments, and of all inward comforts also; which might affect the sensual portion of the soul. And for a remedy to the latter, she begg'd of our Lord, that he would imprint in her soul, by what way he thought best, a deep and vigorous conception, and resentment of those most violent torments, which he in his infinite love suffer'd for her on the cross, to the end she might be even forced to return to him a suitable affection.

“ Yet in making these requests, she express'd a perfect resignation (as to the manner) to his heavenly will. The only graces that she did, and might, and so may we, desire

“ absolutely, without any condition, were a true and spiritual  
“ hatred and contempt of herself, and of all worldly, or sensual  
“ contentments ; a perfect sorrow and compunction for  
“ sins past ; and a cordial love, and reverential fear of Almighty  
“ God. These were the gifts she desired ; and as for  
“ the means of procuring those graces, she proposed the best  
“ to her seeming : yet so, as being assured that God knew  
“ what was best for her, she left them to his divine pleasure.

“ It was, no doubt, by divine inspiration that she at first  
“ made such petitions, both for the substance and manner,  
“ and therefore God granted them as she desired ; yea, in a  
“ manner more extraordinary than she durst pretend to, as the  
“ reader may observe. And how wonderful the effects of  
“ them were, the whole contexture of her discourses upon  
“ each revelation will excellently demonstrate.”

These are Mr. Cressy's thoughts of Juliana and her writings ; but this author was a Priest of her own communion : how far the Divines of the Church of England will correspond with him in his sentiments, I leave others to determine.



JULIANA

# JULIANA BARNES,

*Alias* BERNERS,

**A**N Essex Lady, was very probably born at Roding in that county, it being the seat where the family resided, about the beginning of the fifteenth century. She was the daughter of Sir James Berners of Berners Roding, and sister to Richard Lord Berners. Her education seems to have been the very best which that age could afford, and her attainments in literature were such, that she is celebrated by Bale, Holinshed, and others, for her uncommon learning; and likewise for her other fine accomplishments. These various qualifications render'd her every way capable and deserving of the office she bore, *viz.* Prioresse of Sopewell nunnery, which was a cell to, and very near St. Alban's; a good part of the shell of which is still standing. Here she lived in great esteem, and flourished about the year 1460. She was a very beautiful lady, of great spirit, and loved masculine exercises, as hawking, hunting, &c. with which sports she used frequently to recreate herself: and she was so well skill'd in those innocent diversions, that she wrote treatises of hawking, hunting, fishing, and also of heraldry. Which were so well esteemed that they were printed and published in the very infancy of the art of printing.

I could never yet see a perfect copy of either of the old editions of this book; but in the notes to Mr. Hearne's preface to Walter Hemingford, pag. 96, 97, I find it thus described, "*Julian Barnes ber Gentlemans Academie of Hawking, Hunting, Fishing,*

" *Fifhing and Armorie*, the arms in proper colours, printed at, and called the book of St. Alban's, because there first printed. " A pot folio." The first edition was printed *An.* 1481, and afterwards at the same place 1486, in a small folio.

In the Typographical Antiquities, p. 465, I find the beginning of the book runs thus.

" Infomuch that gentill men, and honest perfonen, have " grete delite in haukyng, and desire to have the maner to take " haukys; and also how, and in wat wyse, they shulde gyde " theym ordinateli; and how to know the gentill termys in " communying of theyr haukys; and to understande theyr " sekeneſs and enfirmittees; and also, to knowe medecines for " theym accordyng; and many notabull termys, that ben used " in haukyng, both of their haukys, and of the fowles, that " their haukys shall sle. Therefore thys booke folowyng in " a dew forme shewys veri knowlege of such plesure to gentill " men, and parsonys disposed to se itt.

The second booke begins, " Here in thys booke folowyng is " determynd, the lynage of coot armuris, and how gentyl- " men shal be known from ungentilmen, &c."—The Colophon. " Here in thys booke afore are contenyt, the bokys of " haukyng and huntyng, with other plesurys dyverse, as in " the booke apperis; and also, of coot armuris, a nobull werke. " And here now endith the booke of blasfing of armys, transla- " tyt and compylt togedyr at St. Albons, the yere from thyn- " carnacyon of our Lorde Jesu Christ MCCCCLXXXVI. " printed in various inks." Thus far from that industrious collector's extracts; who is intirely silent in regard to her being the author of the book. But Dr. Middleton in his Dissertation concerning the origin of printing in England, p. 14, seems to give us a description of the very same book; and says, that after the first booke of hawking and hunting, &c. is added, *explicit* Dam Julyans Barnes in her booke of huntyng. Tho' her

her name as he observes is subjoin'd to the first part only, yet the whole is constantly ascribed to her, and passes for her work.

It ought to be remark'd, that the book of *the blasing of arms* contains only abstracts from Nicholas Upton, who wrote four books *De re militari et factis illustribus*, the last of which treats, *De insignibus Anglorum Nobilium*: or of the *Arms of the English Nobles*. At the end of this English translation of those abstracts by Juliana Barnes are these words, *Emprinted at the exempt monastery of St. Albans*. Vid. Mr. Lewis's life of Caxton, p. 148.

By the various accounts given of this book by Dr. Middleton, Mr. Lewis and Mr. Ames, one might be easily induced to believe that there were three editions of it printed in one year. And it does not seem improbable when 'tis considered that in those early times of printing, they frequently wrought off no more than 80 or 100 Copies; which were sometimes begun and ended in one day\*.

In the latter end of the reign of Queen Elizabeth this book had another impression given it by G. M. which bears the following title, *The Gentleman's Academie: or, The Book of St. Alban's: containing three most exact and excellent Books; the first of hawking, the second of all the proper terms of hunting, and the last of armorie: all compiled by Juliana Barnes, in the year from the incarnation of Christ 1486. And now reduced into a better method by G. M. London, 1595.*

I have consulted Sir Henry Chauncy's Hertfordshire, Mr. Willis's history of abbies, and every book in which there was any probability of tracing out the time of her death, but without the least success. However if the titles of her book may be depended upon, she was living in 1486, 26 years later than the time mentioned by Bishop Bale.

(\*) Mr. Caxton tells us at the end of the *Recycle of the History of Troye*, that all the copies "were begonne in onn daye, and also finished in onn daye."

# MARGERY KEMPE.

THIS person, and her writings are so little known to the learned world, that she has escaped the knowledge even of the indefatigable compiler of the *Typographical Antiquities*, who seems an intire stranger to her book, which is now become so extremely scarce, that I can hear of no more than two copies extant; one in the library at Norwich; the other in Trinity College library at Cambridge<sup>c</sup>, which bears the following title. *A short tretyse of contemplations taught by our Lorde Jesu Chryste; or taken out of the booke of Margerie Kempe of Lyn.* The beginning of which is, *she desired many times that her bede.* This book contains various sayings of Christ (as it is pretended) to the holy women who followed him; and is written in the style of our modern quietists and quakers, concerning the internal love of God, perfection, &c. Printed at London by Wynkin de Word—4to. This printed book seems to have been an abridgment of a larger work. When she died I know not: but imagining she lived in Edward the fourth's reign; I have here placed her, in order of time, next to the celebrated Abbess of Sopewell.

Weever in his *Funeral Monuments* in the Diocese of Norwich, p. 752, gives us the following inscription, *Orate — Johannis Kempe qui obiit 3 Julij 1459. et pro animabus Margarete ac Johanne & Margarete uxorum.*—It is very possible that one of these women, perhaps the latter, might be our author: both the time and place of burial seem to countenance such a conjecture.

<sup>c</sup> Vid. Bp. Tanner's *Bibliotheca*, article Kempe.



# M A R G A R E T

COUNTESS of

## RICHMOND and DERBY.

**M**ARGARET Countess of Richmond and Derby (a lady as great for her personal endowments as illustrious in birth) was born at Bletchhoe in Bedfordshire, 1441<sup>4</sup>; being daughter and heir of John Beaufort Duke of Somerset, who was grandson to John of Gaunt Duke of Lancaster, fourth son of King Edward the third. Her mother, Margaret Beauchamp, was daughter and heiress of the Lord Beauchamp of Powick.

Who her preceptors were I know not, but her education was, according to the custom of that age, not very extraordinary; yet I find she was a perfect mistress of the French language, and had some skill in Latin: but however deficient her education might be, she had abilities that could surmount all difficulties. For we are assured by Bishop Fisher\*, who was her Confessor, and knew the very secrets of her soul, that she possessed almost all things that were commendable in a woman, either in mind or body. She had a tenacious memory, a quick and piercing wit, and such singular sagacity, that there was not any thing which was too hard for her understanding.

All these agreeable qualities added to the vast inheritance she was likely to possess, were very powerful temp-

<sup>4</sup> So I find it observed by Mr. Fulman in the 7th vol. of his MS. collections in

Corpus Christi college archives.

\* In his sermon preach'd at her funeral.

C

tations

tations to those of the first rank to become suitors for her; inasmuch that when she was not above nine years old, the Duke of Suffolk used his utmost endeavours to have gain'd and match'd her to his son and heir. And King Henry the sixth solicited very earnestly for his brother Edmund, then Earl of Richmond.

As Dr. Fisher 'a famous roman catholic Bishop, and the great Sir Francis Bacon \* a justly celebrated protestant writer have both of 'em recorded a particular story in relation to this match; I hope I shall not incur the imputation of favouring superstition, or of being guilty of levity, if I here insert it, as this good lady herself often related it to Bishop Fisher—"That being doubtful in her mind which offer she should accept, she advis'd with an old gentlewoman (for whom she had a great regard and esteem) who recommended her to St. Nicolas, the patron of the virgins, &c. She follows her instructions, and pours forth her supplications and prayers so efficaciously, that one morning, whether sleeping or waking she could not tell, there appeared unto her one in the habit of a Bishop, and desired she would accept of Edmund for her husband." Whereupon she married Edmund Earl of Richmond: by which means as Bishop Fisher observes, she was by birth and marriage allied to thirty Kings and Queens, within the fourth degree either of blood or affinity; besides Earls, Marquisses, Dukes and Princes. And since her death, as Mr. Baker remarks, she has been allied in her posterity, to thirty more. By this Earl (who was commonly call'd Edmund of Hadham) she had an only son named Henry, who was born at Pembroke Castle, and was afterwards King Henry the seventh: soon after whose birth the Earl departed this life, leaving

\* Funeral sermon. Edit. 1708, pag. 8.

\* Life of Hen. VII. Edit. 1622, pag. 297.

Henry

# COUNTESS OF RICHMOND, &c. 11

Henry his son and heir, but fifteen weeks old ; and was buried in the cathedral of St. David's in Wales, with this inscription <sup>b</sup>.

Under this marble stone here inclosed resteth the bones of the noble Lord, Edmund Earl of Richmond, father and brother to Kings ; the which departed out of this world in the year of our Lord God, 1456, the third day of the month of November; on whose soul Almighty Jesu have mercy. Amen.

After the decease of the Earl of Richmond, she was married to Sir Henry Stafford, Knight, second son to Humphrey Stafford the great Duke of Buckingham, by whom she had no issue. This Sir Henry by his will <sup>c</sup> bearing date the second of October, 1481. (21 E. iv.) bequeathed his body to be buried in the college of Pleslie in the county of Essex. And gave “ an hundred and sixty pounds to buy 12 marks-worth of “ livelode by year, to be amortized, for the finding of an honest “ and fitting priest, to sing for his soul in the said college of “ Plashe, for evermore. And to his son in law the Earl of Richmond, a trappur of four new horse-harnish of velvet. To his “ brother, John Earl of Wiltshire, his bay courser; and to “ Reynold Bray, his receiver-general, his grizeld horse :” of which testament he ordain'd Margaret Countess of Richmond, his wife, his executrix.

Soon after the death of Sir Hen. Stafford, she was married again to Thomas Lord Stanley, who was afterwards created Earl of Derby, the 27th of October, in the first year of her son's reign ; which shews his approbation of this match, or her great influence over him. This noble Lord departed this life towards the latter end of the year 1504. By his testament <sup>d</sup>

<sup>b</sup> Vid. Dugdale's baronage, vol. 3. p. 237.

<sup>c</sup> Baronage, vol. 1. p. 167.

<sup>d</sup> Baronage, vol. 3. p. 249.

dated the 28th of July, Ann. 1504, bearing then the title of Earl of Derby, Lord Stanley, Lord of Man, and great Constable of England; he bequeathed his body to be buried in the midst of the chapel, in the north isle of the church of the priory of Bourscough, (near Lathom, in the county of Lancaster) of his ancestor's foundation, where the bodies of his father, mother, and other of his ancestors lay buried; having provided a tomb to be there placed, with the personage of himself, and both his wives, for a perpetual remembrance to be prayed for.

Having given this short relation of her husbands; I will now proceed in my account of this great and good Lady.

Her temper had such a natural tendency to religion and piety, as inclined her to every Christian duty, which she practised in a most exemplary manner; she being, as Dr. Fuller justly observed, the exactest pattern of the best devotion those days afforded.

The virtues of piety, chastity, humility, charity, and every grace that could adorn a good christian, were conspicuous in her. Her piety was so great, that she would be at her devotion soon after five o'clock in the morning: and with the most ardent zeal went through all the religious offices appointed by the church of Rome; these, and her private devotions, were so long, and frequent, as occasioned her bodily indispositions.

Her humility was such, that she would often say, "on condition that the Princes of Christendom would combine themselves and march against the common enemy the Turks, she would most willingly attend them, and be their laundresses in the camp<sup>1</sup>."

Bishop Fisher enumerates many more instances of her piety and devotion, but has however omitted one, which is taken

<sup>1</sup> Camden's Remains. p. 271. Edit. 1657.

notice of by Mr. Baker, viz. " That she was admitted into " the fraternity of five several religious houses, (if not more) " Westminster, Crowland, " Durham, Wymbourn, and the " Charter-house at London," which, according to the notion of that age, as it entitled her to the prayers, so it gave her a share in the merits and good works of all these societies. Nay, she was so great an Ascetic, that she had shifts and girdles of hair: and if she was in health she never failed to wear one or the other certain days in every week; so that she declared to her Confessor, that her skin was often pierced therewith.

And for her chastity, Mr. Baker informs us, as it was spotted in her marriage, so in her last husband's days, and long before his death, she obtained a licence of him to live chaste, whereupon she took upon her the vow of celibacy (not otherwise to be commended, than as an efflux of the purity of her mind) from Bishop Fisher's hands, in a form yet extant in the Registers at St. John's college in Cambridge. For this reason Mr. Baker supposes, that her portraiture is usually taken in the habit of a Nun.

Her education had tolerably well qualified her for a studious way of life. She understood the French language perfectly, and had some skill in the Latin tongue; but she would often lament, that in her youth she did not make herself a perfect mistress of it. This her affection for literature no doubt, induced her mother-in-law, the Dutchesse of Buckingham, to give her the following legacy in her last will, " To her " daughter Richmond a book of English, being a legend of " Saints; a book of French, called Lucan; another book of " French, of the Epistles and Gospels; and a Primer with " clasps of silver gilt, covered with purple velvet." This

<sup>m</sup> Extat litera fraternitatis five sororitatis. Croyland continuat. p. 519. 504, &c.  
<sup>n</sup> Dugdale's Baronage, vol. i. p. 167.  
 was

was a considerable legacy (of its kind) from a Lady at that time, when few of her sex were taught to read, \* and when the most excellent art of printing was but just dawning upon the world. And it is not unlikely that this was that Lady's whole stock of books.

She had a fine library, which was well stored with Latin, French, and English books; not collected for ornament, or to make a figure (as is frequently the case) but for use; in order to enrich her mind with a treasure of knowledge.

She translated out of French into English a book intituled in Latin, *Speculum aureum peccatorum*. Which bears the following title. *The mirroure of golde for the sinfull soule*. The beginning of the preface informs us that "this present boke is  
" called the mirroure of golde to the sinful soule, the which  
" hath ben translated at Parice out of Laten into Frenshe; and  
" after the translacon seen and corrected at length of many  
" clarkis, doctours, and maisters in divinity, and now of late  
" translated out of Frenche into Englishe by the right excellent  
" Princesse Margaret moder to oure soverain Lorde  
" Kinge Henry the VII. and Countesse of Richemond and  
" Derby." And concludes with the following words, "And  
" for to know the order and maner howe to procede in  
" this lytell boke. It is to knowe it shall be divided in vii  
" chapitours after the seven dayes of the weke. To thentent  
" that the synfull soule solyed and defowlyd by synne maye  
" in every chapitoure have a new mirroure, wherin he may  
" beholde and consyder the face of his foule."

\* It has been observed (by Sir Thomas More and several of our historians) as an extraordinary accomplishment in Jane Shore, the darling mistress of King Edward 4. that she could write and read.

Then

Then follows "The table.

"Firste of the filthenes and miserie of man.

"The secounde of synnes in generalle and of their effectis.

"The thyrde howe they ought hastely with all diligence to do penance.

"The fourth how they ought to fle the world.

"The fyfthe of the false riches and vayne honoures of the worlde.

"The sixt howe they ought to drede deth.

"The seventh of the joyes of Paradyse and of the paynes of Hell."

At the beginning of the first chapter is a cut of the Prophet Jeremiah.

At the beginning of the third chapter, is a cut of St. Matthew standing, with a spear in his right hand, and a book (perhaps to represent his gospel) in his left.

At the beginning of the fourth chapter, is the figure of St. John, an holy lamb, with a crose as a banner.

At the beginning of the sixth chapter, is a sort of Portico, in which is death striking a man with a dart.

At the beginning of the seventh chapter is the representation of the Son of God sitting, with his hands in an elevated posture. On his right hand are two Angels, one of which is raising the dead by the sound of a trumpet; on his left hand are likewise two Angels, one of which is playing on a violin; at his feet are four Angels gathering together his elect people, and carrying them to Heaven in a sheet. At the end of the book, *Emprynted at London, in Fleetstrete, at the signe of Saint George, by Richard Pynson, 4to.* without date. But it appears from the preface that it was printed before the death of King Henry the seventh; who died in 1509. This exceeding

ceeding scarce book \* is printed on vellum, contains 54 leaves; and is decorated with borders running round every page, in imitation of the fine illuminated old MSS.

She also translated out of French into English the fourth book of Dr. John Gerson's treatise of *the imitation and following the blessed life of our most merciful Saviour Christ*. It is printed at the end of Dr. William Atkinson's English translation of the three other books, (which he tells us was done at the especial commandment of this full excellent Princess) and bears the following title, "Here beginethe the forthe boke of the followinge Jesu Chryste and of the contēpnge of the world. Imprynted at the cōmaūdemēt of the most excellent Prynces Margarete: moder unto our sovereyne Lorde: Kinge Henry the 7. Couētes of Richemouūt and Darby. And by the fame Prynces it was translated oute of Frenche into Englishe in fourme and maner ensuinge. The yere of our Lord God 1504."

In the 23d year of her son's reign, by his commandment and authority, she made the orders (yet extant) for great estates of Ladies and noble women, for their precedence, attires, and wearing of barbes at funerals, over the chin, and under the same: which noble and good order hath been and is much abused, by every mean and common woman, to the great wrong and dishonour of persons of quality †.

In Dr. Fuller's church history † I met with the following title, "Prayers printed by the commandments of the most hye

\* I was favoured with the loan of it, by that great preserver and restorer of antiquities, the Hon. James West Esq. Bp. Tanner mentions two more editions of this book. One printed at London by John Skott, ann. 1522. The other by Wink. de Word. 1526, 4to. Both these editions are so scarce that the former was un-

known to the author of the *Typographical Antiquities*: and none of 'em to be met with in the Oxford libraries.

† *Interments*, l. 3. p. 52. in coll. arm. C. Margaret's statutes for reformation of apparel. Vid. Sandford's *Genealogical history*. p. 320.

‡ Cent. 16. Lib. 7. p. 375.

" and



“ and virtuous Princeſſe our lyege Lady Elizabeth, by the  
“ grace of God Quene of England and of France, and alſo the  
“ right hye and moost noble Princeſſe Margaret, mother to  
“ our ſoveraign Lord the King, &c.” As I have not ſeen  
this book, I am therefore ignorant whether any of the prayers  
are of her compoſing.

To this Lady we are likewiſe obliged for *Waltere Hyltons  
Scala perfeſtionis, engliſhed and printed by command of Mar-  
garet Counteſſe of Richmond and Derby in Will. Caxton's hous by  
Wynkyn de Worde, Anno Salutis 1584.* At the end of the  
book are theſe verſes.

“ This heavenly boke, more precyous than golde,

“ Was late direct, wyth great humylyte,

“ For godly pleaſur thereon to beholde,

“ Unto the right noble Margaret, as ye ſee,

“ The Kynges moder, of excellent bounte,

“ Herry the ſeventh, that Ihū hym preſerve.

“ This myghty Prynceſſe hath commanded me

“ Temprynt this boke, her grace for to deſerve.”

And alſo for *An expoſition of the ſeven penitential Pſalms,  
compyled by the ryghte reverend fader in God, John Fiſher, D.D.  
&c. Biſhop of Rocheſter, at exhortation and ſtourying of the  
moſt excellent Princeſſe, Margarete, &c. Imprinted, &c. the  
ſeventh of Auguſt, 1510.*

She was not only a lover of learning, but a great patroness  
of learned men, and did all that lay in her power for the laſt-  
ing advancement of literature in general, and for the propa-  
gating of religion and piety. Eraſmus \* ſpeaks great things of  
her on the account of her munificence in the founding of her

\* Vid. his life wrote by Dr. Knight, p. 138.

two colleges in her life time ; whereas good works are generally left to the management of faithless and corrupt executors, and consequently very often prove abortive ; but she had the pleasure of seeing (under the care of Bishop Fisher) the foundation of her colleges laid, and every thing advancing daily towards her great design.

An account of her foundations and donations in this way has been transmitted to us by many learned men ; but I chuse to abridge the large one which has been given of them by the Rev. Mr. Baker<sup>1</sup>, because his excellent qualifications, and the fair opportunities he had of examining the original deeds, &c. relating to her foundations, promise the greatest exactness, and indeed ought to be look'd upon as most authentic.

“ Her first design (says this great man) was, of a perpetual public lecture in Divinity : This she instituted in the tenth year of her son's reign<sup>2</sup>, on the feast of the Nativity of the blessed Virgin, and by the original foundation, appointed John Fisher, S. T. P. her first reader”

“ She likewise gave rules and statutes for the choice of her reader, and for the discharge and performance of the duties of his place, and endowed her lecture with twenty marks *per ann.* payable by the Abbot and Convent of Westminster, which house she had endowed with revenues, to the value of 87*l.* *per ann.*

“ The same 'day and year, she instituted the reader at Oxford, with allowance of the same salary, and almost under the same rules, with that at Cambridge, and nominated and appointed John Roper, S. T. P. to be her first reader there.” And I must add to Mr. Baker's account, that she also main-

<sup>1</sup> Preface prefixed to the funeral sermon of Margaret Countess of Richmond and Derby, Oct. London 1709.

<sup>2</sup> Cart. fundat. inter archiva Coll. Jo.

tained divers poor scholars in this University, under the tuition of Maurice Westbury \*.

" In the twentieth year of the same reign, October the 30th, she founded a perpetual public preacher at Cambridge, with stipend of *ten pounds per ann.* payable by the Abbot and Convent of Westminster, whose duty was to preach, at least six sermons every year, at several churches (specified in the foundation) in the diocesses of London, Ely, and Lincoln, and one John Fawn, S. T. B. is appointed her first preacher, by the original foundation." But Mr. Baker observes in a note at the end of his catalogue of those preachers " that the foundation is now altered by royal dispensation \*; from so many sermons *ad populum* in the several diocesses, to the same number of sermons *ad clericum* in the University at the beginning of Easter Term; and so this excellent Lady having taught the ignorant whilst such instruction was wanted, the world being now wiser, she instructs the learned both in the pulpit and in the chair.

" About this time she undertook the foundation of Christ's College, by the advice and persuasion of Bishop Fisher, who, after the foundress, by her statutes was appointed Visitor for his life. This foundation has been placed in the year 1505, the statutes were not given, nor the foundation perfected, till the year following."

Mr. Baker seems to refer his readers to the foundresses will for an account of its endowments: but as Dr. Fuller \* has transcribed them from thence, I will here subjoin them.

" Great and good (says he) were the lands, which this lady, by her *last will*, bestow'd on this college, in several counties. In Cambridgehire, the manors of Malton, Mel-

\* Mag. Britannia in Oxfordshire, p. 277.

\* Black Book of the University, p. 118.  
 † History of Cambridge, p. 90.

"dred, and Beach, with divers lands and tenements elsewhere  
 "in that County. In Leicestershire, the manor of Ditisworth,  
 "with lands and tenements in Ditisworth, Kegworth, Hathern,  
 "and Wolton. In Norfolk, the Abbey of Creyke, which was  
 "in the King's hands, as dissolved and extinct, settled by the  
 "Pope's authority, and the King's licence. In Essex, the  
 "manor of Royden. In Wales, Manibire, an impropriation."  
 Thus far Dr. Fuller, who tells us that it was for one master,  
 twelve fellows, forty seven scholars, in all sixty.

"Having done thus much (says Mr. Baker) for the schools  
 "of learning, she had some reason to think she had done  
 "enough, and therefore her other Charities were intended at  
 "the religious house at *Westminster*, where her son had pro-  
 "jected a sumptuous chapel for his own interment, and where  
 "she herself intended to lie. But having communicated her  
 "design to Bishop *Fisher*, for wise Reasons he diverted her  
 "thoughts another way, and put her upon the foundation of  
 "St. John's College."

But before this good design could be finished it pleased Al-  
 mighty God to take this pious lady to himself, who left the Care  
 of her noble foundation to the management of others, with am-  
 ple possessions to the value of four hundred pounds per ann.  
 and upwards (a large sum in those days) to complete her design.

Those who have a desire to know how this generous under-  
 taking was carried on, (which was principally done by the care  
 of Bishop Fisher) and how those good designs were afterwards  
 obstructed by some rapacious harpies of that age, may consult  
 the abovemention'd authors; while I proceed in my account  
 of her benefactions.

Mr. Stowe \* and from him Mr. Weever † in the very same  
 words (tho' without the least acknowledgment) tell us that she

\* Survey of London, p. 525, fol.    † Antient funeral monuments. p. 498.  
 Lond. 1633.

founded

founded an alms-house near Westminster Abby for poor women. What stipend she allow'd them neither of those authors inform us: They only observe that the house was afterwards turned into lodgings for the singing men of the college.

She likewise founded a free school at Wymbourn in Dorsetshire.

She lived sometime at Torrington in Devonshire; and pitying the minister for his long walk from his parsonage-house to the church, gave him and his successors, the manor house, and the lands belonging to it lying close to the church<sup>c</sup>.

I will conclude what I have to say of her great beneficence with some Latin verses wrote as Mr. Baker imagined by a Monk of Westminster; and for the very same reason as he did, viz. not so much for the elegancy of the composition, as because they contain a very accurate account of her foundations.

Carmen Phalecium Hendecasyllabum.

Hic illa est sita Margareta Gnato

Henrico inclita septimo, nepote

Octavo { Comitissa Richmondæ,  
Comes alta Richmondæ,  
Richmondiana Rectrix.

Censum contulit annum duobus

Qui docti sophiam sacram explicarent

Ille Oxonibus, ille Cantabrigis:

His Collegia bina struxit, ambo

Quæ<sup>d</sup> centum foveant decemque alumnos.

Doctorem instituit rudi popello,

Qui Christum sine fine buccinetur.

<sup>c</sup> Mag. Brit. in Devon. p. 489.

<sup>d</sup> Sixty at Christ's College, and fifty at St. John's.

Roynborni

Roynborni ære suo, novam tenellæ  
 Pubi grammatices scholam paravit.  
 Demum \* hic tres monachos alit benigna,  
 His ac talibus illa viva factis,  
 Fortunam superavit eminentem.

Her life was checker'd with a variety of good and bad fortune, but the greatness of her soul, seems to have placed her above the reach of either, her temper being such, that she was never much elated with prosperity, nor depress'd with adversity. That which she seem'd to be most affected with, was what regarded her only son, for whom she had the most tender affection. To pass over the hardships she underwent on his account, she saw him from an exile, by a wonderful turn of fortune, advanced to the crown of England, which yet he could not keep but with many struggles and difficulties: and when he had reigned twenty three years, and lived fifty two, she saw him (happily) released by death from the many infirmities which generally attend old age. Whether this might prove a shock too great for her, I know not; but this is certain, that she survived him but three months, and dying at Westminster on the twenty ninth day of June 1509, aged 69; was buried the July following, (as appears by a note annex'd to her will) in King Henry the seventh's chapel. On the south side, behind the stalls of the quire, towards the east, is erected a beautiful monument of black marble (touchstone says Dr. Fuller) of most curious workmanship, being adorn'd with gilded bras, arms, and an epitaph round the verge, drawn up by Erasmus at the request of Bishop Fisher for which he had twenty shillings given him by the university of Cambridge. Upon this altar tomb (which is inclos'd with a grate) is placed

\* At Westminster.

the

# COUNTESS OF RICHMOND, &c. 23

the statue of Margaret Countess of Richmond and Derby, in her robes, all of solid brass, with two pillars on each side of her, and the following inscription in capital letters.

MARGARETAE. RICHEMONDIAE. SEPTIMI. HENRICI. MATRI. OCTAVI. AVIAE. QVAE. STIPENDIA. CONSTITVIT. TRIB. HOC. COENOBIO. MONACHIS. ET DOCTORI. GRAMMATICES. APUD WYMBORN. PERQ. ANGLIAM. TOTAM. DIVINI. VERBI. PRAECONI. DVOB. ITEM. INTERPRAETIB: LITTERAR: SACRAR: ALTERI. OXONIIS. ALTERI. CANTABRIGIAE. VBI. ET. COLLEGIA. DVO. CHRISTO. ET. IOANNI. DISCIPVLO. EIVS. STRVXIT. MORITVR. AN. DOMINI. M.D.IX. KAL. IVLII.

The same in English.

*To Margaret of Richmond, the mother of Henry VII. and grandmother of Henry VIII; who founded salaries for three Monks in this Convent, for a grammar-school at Wymborn, and a preacher of God's word throughout England; as also for two divinity-lecturers, one at Oxford, the other at Cambridge; in which last place she likewise built two Colleges, in honour of Christ and his Disciple St. John. She died in the year of our Lord, 1509. June 29th<sup>1</sup>.*

Mr. John Skelton the famous poet laureate employed his pen in drawing up an elegy upon this occasion, when he took sanctuary in Westminster Abby, in order to secure himself from the angry resentment of Nyx Bishop of Norwich, and

<sup>1</sup> Whoever saith the 12th of July, which be the day of her burial.  
Is certainly a mistake: perhaps that might

the

the dangerous displeasure of Cardinal Wolsey ; whom he had greatly offended by his satyrical writings. But the performance does by no means come up to the great character given of his learning by Erasmus ; who in an epistle to K. Henry 8. styles him *Britannicarum Literarum lumen & decus*. Perhaps the meanness, and even faultiness of it, might be owing to the misfortunes he then laboured under, which it is natural to suppose must sink and depress his spirits. The elegy is upon a tablet near to the monument, and is as follows.

## E L E G I A.

In serenissimæ principis & Dominæ, Dominæ *Margaretæ* nuper comitissimæ de *Derby*, strenuissimi Regis *Henrici* VIII. Matris, funebre ministerium ; per *Skeltonida* laureatum oratorem Regium, 16 die mensis *Augusti*, Anno salutis 1516.

Aspirate meis elegis pia turma fororum,  
 Et *Margaretam* collacrymate piam.  
 Hac sub mole latet Regis celeberrima Mater  
*Henrici* magni, quam locus iste foveat.  
 Quem locus iste sacer celebri celebrat Polyandro  
 Illius, en ! genetrix hac tumulatur humo.  
 Cui cedat *Tanaquil*, (*Titus* hanc super astra reportet.)  
 Cedat *Penelope* carus *Ulysses* amor.  
 Hæc *Abigail* vel ut *Hester* erat pietate secunda,  
 En tres jam proceres nobilitate pares.  
 Pro domina precor implora, pro principe tanta  
 Fleste deum precibus, qui legis hos Apices.  
 Plura referre piget, calamus torpore rigescit,  
 Dormit *Macenas*, negligitur probitas :

Nec



COUNTESS OF RICHMOND, &c. 25

Nec juvat, aut modicum prodest nunc ultima versu  
 Fata recensere (mortua, mors, reor, est)  
 Quæris quid decus est? Decus est modo dicier hircus  
 Cedit honos hirco, cedit honorque capro.  
 Falleris, ipse *Charon*, iterum surrexit *Abyron*,  
 Et *Stygios* Remos, despicit ille tuos,  
 Vivitur ex voto, mentis præcordia tangunt  
 Nulla Sepulchra ducum, nec monumenta patrum.  
 Non regum, non ulla hominum labantia fato  
 Tempora, nec totiens mortua turba ruens,  
 Hinc statuo certè perituræ parcere chartæ,  
 Seu *Juvenalis* ovet eximius *Satyrus*.

Distichon exetrationis in fagoliodoros.

Qui lacerat, violatque, rapit, presens epitoma  
 Hunc laceretque voret, *Cerberus* absque mora.  
 Hanc tecum statuas, dominam, precor, O sator orbis,  
 Qui regnas rutilans Rex sine fine manens.

CALON AGATON CVM ARETA RE IN PA.

These words seem to be a mixture of Greek and Latin thus,

KAAON AGAΘON ΣΥΝ ΑΡΕΤΑ REQUIESCAT  
 IN PACE. Or perhaps RE IN PARVA.

AN ELEGY.

Upon the funeral of the most serene Princess and Lady, the  
 Lady Margaret, late Countess of Derby, mother to the most  
 puissant King Henry the seventh: By Skelton, the Kings  
 E poet

poet laureat, the sixteenth day of August, in the year of our  
salvation 1516.

Inspire my elegy, ye sacred nine,  
For pious Marg'ret mix your tears with mine.  
Within this pile a King's fam'd mother lies;  
Henry, who in yon stately edifice  
In splendor lives with many a noble Peer,  
'Tis his grand parent lies inhumed here.  
Queen Tanaquil's exalted mind and birth,  
(Whom Livy's pen extolls 'bove all on earth)  
Fall short of Marg'rets; ev'n Penelope  
Was less renown'd for chastity, than she:  
Prudent as Abigail, King David's wife;  
As Hester bold, in hazarding her life  
To plead her people's cause; resembling three  
The noblest Princesses in history.

Reader, I pray, whoe'er thou art, thy tears  
For such a Princess offer, and thy pray'rs.  
Grief forbids more; — To write I listless try,  
Since our great benefactress here doth lie,  
And all regard is lost for probity. }  
For now to sing of death it scarce avails;  
Ev'n death itself to startle sinners fails.  
D'you ask, what modern honour means? 'Tis this,  
Instead of virtue, 'tis lasciviousness.  
The virtuous die, it's true, but they shall rise  
Again to praise, and Charon's pow'r despise.  
Men now live, as they list; nothing can dart,  
Or make the least impression on their heart;  
No sepulchres of Dukes, no monuments  
Of Kings or Senators, no precedents

Of

Of past or frequent funerals, have the pow'r  
T'affright the present age from sinning more.  
To write what none will e'er regard 'tis vain,  
As Juvenal avers; so I'll refrain.

The execrating distich, &c.

He that defaces, spoils, or takes away  
This script, may Satan snatch him as his prey  
Forthwith, and on him all his rage display.

}

Thou great illustrious ruler of the sky,  
Who mad'st the world and reign'st eternally;  
Gracious admit this Princess to thy throne,  
Renown'd for sev'ral virtues, like thy own.



# Q U E E N C A T H E R I N E,

**W**IFE of King Henry the eighth, commonly called Catherine of Spain, to distinguish her from his other Queens of that name, was the youngest of the four learned daughters <sup>a</sup> of Ferdinand of Aragon, sixth King of Spain, and of Isabella Queen of Castile, who took such proper and commendable care of her education, that she became, as one of the best Judges of literature <sup>b</sup> of that, or any age observes, not only the most pious, but most learned woman of the time; for which likewise she has been frequently celebrated by Ludovicus Vives.

In the eighteenth year of her age, and on the fourteenth day of November, 1501, she was married to Arthur Prince of Wales, eldest son of King Henry the seventh, with whom she lived four months and nineteen days. Prince Arthur dying April 2d, 1502, she was soon after contracted to Henry Prince of Wales, afterward King Henry the eighth, younger brother to Prince Arthur, not then twelve years of age <sup>c</sup>. “The secret providence of God (saith the famous Lord Verulam)

<sup>a</sup> Joanna (one of her sisters) was married to Philip Arch-duke of Austria, Duke of Burgundy, &c. and by his wife King of Spain. She answered extempore in Latin, the orations made to her in that tongue in

a progress thro' the several towns and cities of her dominions.

<sup>b</sup> Erasmus in Epist. Vergaræ. & P. Bombatio.

<sup>c</sup> Bacon's life of Henry VII. p. 207.

“ ordaining

"ordaining that marriage, to be the occasion of great events and changes." Notwithstanding this contract, the Prince at fourteen years of age made a public protestation against it \*: yet, being overcome by the advice of his council, he was married to her June 3d, immediately after he began his reign, and they were both crowned by Dr. Warham, Archbishop of Canterbury, June the 25th, 1509.

The agreeableness<sup>1</sup> of her person, sweet disposition, and many other excellent qualifications kept her almost twenty years in the King's good graces: a most convincing proof of her admirable accomplishments, and great skill in making them appear to the best advantage; since upon the strictest scrutiny there will be found but very few, who did not in half that time, not only lose his affection, but felt the fatal effects of his fury.

She was not only learned herself, but was a patroness of learned men, particularly the celebrated Ludovicus Vives, and the great Erasmus: The former of whom she employed to draw up some familiar instructions to direct her daughter (the Princess Mary) in the study of the Latin tongue; which he did accordingly, explaining and supplying in many places the obscurities and omissions of former Grammarians. This essay is dedicated to the Queen by an epistle dated from Oxford, Non. Oct. 1523, as written by her command, and bears the following title, *De Ratione Studii Puerilis* <sup>a</sup>. He also,

\* A copy of this protestation is published in Speed's Chron. p. 764. Ed. 1611.

<sup>1</sup> Dr. Heylin, in his History of the Reformation, part 2. p. 82, and Dr. Fuller in his Church History, book 5. p. 206, tell us that nature had not been over bountiful to her person, by which they insinuate to their readers that it was not very

amiable—, what authority they had for this, I know not. But Mr. Speed a Londoner, and one who lived many years nearer her time than either of the Doctors; and might possibly have had several Descriptions of her from those who knew her, styles her King Henry's beauteous Queen.

<sup>a</sup> Vid. Wood's Athenæ Oxonienses, vol. 1. col. 64. Ed. 1721.

the

the same year dedicated to this learned Princess his book entitled *De Institutione Feminae Christianae*, lib. 3. The Queen being truly sensible of those favours (perhaps in return) to add grace and honour to him, was so extremely condescending as to be one of his auditors, when he read the Cardinal's lecture of Humanity, in the Hall at Christ Church College, which he had just then founded: And constituted him tutor for the Latin tongue, to the young Lady Mary her daughter.

Vossius in his treatise *De Philologia* \* and several other foreign authors assure us that she wrote *Meditations upon the Psalms*. Also, a book of *The Lamentation of a Sinner*. This seems to be a mistake; since it is very certain that Q. Katherine Parr wrote two books bearing the very same titles, as may be observed in the account of her. But there are two letters from this Queen to K. Henry, printed in Bp. Burnet's history of the reformation; and in Livy's life of Henry 5th. One is to the King (then in France) about the victory over the Scots an. 1513. The other to desire his Majesty to permit her to see her daughter the Lady Mary.

The concise method proposed in drawing up of these Memoirs, will not permit me to enter upon the long and tedious affair of her divorce: the judgments and determinations of foreign Universities upon it: and the final decision of it here at home: which will be the more easily excused, as it has been amply handled by a considerable number of our historians.

\* "Anno 1533 Catherina, Angliæ Regina, matertera Caroli V. Imperatoris, dimissa est ab marito Henrico VIII. Ac triennio post obiit. Hæc reliquit *Meditationes in Psalms*: item librum de *lamentatione peccatoris*: ut est apud Isengrinum. Vid. de natura artium, Sive de Philologia, p. 36. Printed in the third vol. of his works. Amsterdam, 1697." But Isengrein asserts the contra-

ry: his words are, "CATHERINA Anglorum Regina, Henrici VIII. uxor primum, deinde D. Thomæ Seymour avunculi Regis Edvardi sexti, omnium bonarum artium peritissima, adeo profecit in sacris literis, ut & *Meditationum in Psalms librum, & De lamentatione peccatoris volumen* conscriberet." See Isengrein's *Catalogus Testium veritatis*, &c. p. 201. *Delingæ*, 1565. 4to."

Yet

Yet I cannot forbear transcribing her short but comprehensive speech to Cardinal Wolsley (who had been very busy in those affairs, assuming to himself as great at least if not a greater share in this, than in any other transactions of that turbulent reign) when he urged her submission to the King's pleasure: which speech was in the following words\*. "Of these  
 " my miseries I can accuse none but you my Lord of York:  
 " because I could not away with your monstrous pride, excessive riot, whoredom, and intolerable oppression, therefore  
 " do I now suffer. And because my Nephew the Emperor  
 " did not satisfy your insatiable ambition to advance you to  
 " the Papacy, you threatened to be revenged on him and his  
 " friends. And you have perform'd your promise: you have  
 " been the plotter of the wars against him, and raised this  
 " doubt against me."

The affair of the divorce being determined against her, she retired to Kimbolton castle in Huntingdonshire; where she led a life of constant devotion and remarkable austerity. Her humility was such, that she never offered up her devotions (saith Dr. Fuller) but on her bare knees. The whole course and manner of her devotions are thus described by Caussin in the third tome of his *Holy Court*, p. 92.—"This Queen (says he) only attended the affairs of heaven, and had already so little in her of earth, that she shewed in all her deportments, to be made for another manner of crown than that of Great-Britain. She for the most part shut up herself in monasteries of virgins, and rose at midnight to be present at mattins. She was cloathed from five of the clock, not decked like a Queen, but contented with a simple habit, saying the best time should be allowed to the soul, since it is the better part of our selves. When she had the poor habit of Saint Francis

\* Dr. Knights life of Erasmus. p. 254.

" under

“ under her garments, which she commonly ware, she reput-  
 “ ed herself brave enough. The Frydays and Saturdays were  
 “ ever dedicated by her to abstinence, but the eves of our  
 “ Lady's feasts she fasted with bread and water: she failed  
 “ not to confels on Wednesdays and Frydays, and in a Time  
 “ when communions were very seldom she had recourse there-  
 “ unto every Sunday. In the forenoon she continued six  
 “ hours in prayer; after dinner she read two whole hours the  
 “ lives of saints, and speedily returned to church from whence  
 “ she departed not till night drave her thence—.”

Erasmus \* had conceived an high opinion of this excellent Princess, whom he calls the best of women; dedicating to her his book of *Christian Matrimony*, as best suiting both her piety and circumstances; she having so well behaved herself in that state, till divorced by the King her husband; knowing then how unjustly and barbarously she was used in that affair; he writes a consolatory epistle to her in a most christian style, to support her under this affliction, and by some expressions in it seems to hint at what was then in agitation relating to that affair, putting her in mind of a marriage which is indissoluble, and that the afflictions she might meet with in this world, would have a happy issue as to her better part; that as she had cast anchor on him who could never fail her, even in the greatest extremity, so he would not have her much concerned at any thing that had happen'd or could happen to her. The whole epistle is excellently adapted to her case and circumstances.

Bp. Burnet and Mr. Strype observe, that she was much disquieted in her recess because she would not lay down her title of Queen. Many of her servants were put from her on that account; but she would accept of no service, from any that

\* Vid. Life of Erasmus. p. 252.



did not use her as a Queen, and call her so. The King sent to her frequently, to persuade her to more compliance: But she stood her ground, and said, since the Pope had judged her marriage good, she would lose her life before she did any thing in prejudice of it. She had the jointure that was assigned her, as Princess Dowager; and was treated with the respect due to that dignity, but all the women about her still called her Queen.

Her constitution being consumptive, her spirits sunk and depress'd by afflictions; and the situation she was in being neither healthy nor commodious, she desired leave to come nearer London; but the King would not grant her request; he chose rather to remove her to Fotheringay castle, where preparation was made for her reception: But when it was proposed to her, she plainly said, she would never go thither, unless she was carried as a prisoner, bound with ropes.

After three years continuance at Bugden and Kimbolton, she fell dangerously ill the latter end of December 1535. The King being informed thereof, instantly sent Eustachius Caputius, L.L.D. \*, her nephew the Emperor's ambassador, to pay her a visit, with his compliments, who very readily obey'd his Majesty's commands, and gave her the best consolation he could.

About six days after being very weak, and finding the time of her dissolution drawing on apace, she ordered one of her Gentlewomen (saith Holinshed) to write a letter to the King, which she herself dictated. The Letter as preserved by Cauffin, † is as follows.

“ My King and dearest spouse, inſomuch as already the  
“ hour of my death approacheth, the love and affection I bear  
“ you cauſeth me to conjure you to have a care of the eternal

\* Vid. Holinshed's Chronicle, Vol. 2. this letter in his History of the Reformation, part 2. p. 9. which differs in some

† Dr. Heylin has given us a copy of circumstances from this.

"salvation of your soul, which you ought to prefer before  
 "mortal things, or all worldly blessings. It is for this im-  
 "mortal spirit you must neglect the care of your body, for  
 "the love of which you have thrown me headlong into many  
 "calamities, and your own self into infinite disturbances. But  
 "I forgive you with all my heart, humbly beseeching Al-  
 "mighty God, he will in Heaven confirm the pardon I on  
 "earth give you. I recommend unto you our most dear Mary,  
 "your daughter and mine, praying you to be a better father  
 "to her, than you have been a husband to me. Remember  
 "also the three poor maids, companions of my retirement, as  
 "likewise all the rest of my servants, giving them a whole  
 "years wages besides what is due, that so they may be a little  
 "recompenced for the good service they have done me, pro-  
 "testing unto you in the conclusion of this my letter and life,  
 "that my eyes love you, and desire to see you, more than  
 "any thing mortal."

The reading of this letter drew tears from the King, which  
 no doubt were increased by the news of her death, which  
 happened a few days after at Kimbolton on the 8th day of  
 January, 1535-6, aged 52.

In the time of her sickness she made her will<sup>\*</sup>; and ap-  
 pointed her body to be buried in a Convent of Observant Fryars,  
 who had done, and suffered much for her: and ordered five  
 hundred masses to be said for her soul; and that one should go  
 a pilgrimage to our Lady of Walsingham, and give twenty  
 nobles<sup>†</sup> by the way to the poor. She gave considerable lega-  
 cies to the chief of her servants; and desired the King to cause  
 ornaments for the Church to be made of her gowns to serve

<sup>\*</sup> See it printed in the appendix to the  
 1st Vol. of Mr. Strype's Memorials Eccle-  
 siastical, pages 169, 170.

<sup>†</sup> Bishop Burnet says two hundred no-

bles: but by what authority I know not.  
 See his History of the Reformation, Vol. I.  
 p. 192.

the

the Convent where she should be buried. The King was so obsequious in observing and fulfilling the request in her letter, that he ordered the greatest part of her goods, amounting to five thousand marks, to be expended on her funeral, (as Dr. Heylin remarks \*) and in the recompensing such of her servants as had best deserved it. But he would not permit her remains to be buried as she desired, perhaps more to shew his resentment to that religious order, who had been such hearty advocates for the Queen in the affair of her divorce, than in opposition to her will. However, the King ordered that she should be interred in the Abbey Church at Peterburgh with the solemnity due to her high birth : And she was buried there betwixt two pillars on the north-side the choir, near to the great altar : Her hearse was covered with a black velvet pall, crossed with white cloth of silver, which was afterwards changed for one of black Say ; but all was swept clean away in the time of the grand rebellion, *anno* 1643 \*. A noble pen tells us \*, that in intuition to her corps, King Henry not only spared the Abbey Church, at the general dissolution of religious houses, but also advanced it to the dignity of a Cathedral.

\* History of the Reformation, part II, dral Church of Peterburgh, p. 57.  
 page 9. \* Lord Herbert's History of the Life  
 \* See Gunton's History of the Cathed- and Reign of King Henry VIII. p. 433.

## ELIZABETH LUCAR,

**T**HE daughter of Mr. Paul Withypoll, was born in London in the year 1510. She had a very polite and liberal education given her by her father; and having an excellent natural genius, she became exquisitely skilful in all kinds of needle-work; was a curious calligrapher; very knowing in arithmetic; an adept in several sorts of musick; and likewise a complete mistress of the Latin, Italian, and Spanish tongues; all which attainments were acquired at the age of twenty-six.

I can say nothing more concerning her than what her monumental inscription informs me; which tho' a rude composition I will here exhibit, as it was engraved on a plate of brass in the south isle of the parish Church of St. Michael in Crooked-lane London; being unwilling to omit any thing that may preserve the memory of so ingenious a person.

Every Christian heart seeketh to extoll  
The Glory of the Lord, our onely Redeemer:  
Wherefore Dame Fame must needs intoll  
Paul Withypoll his Childe, by love and Nature,  
Elizabeth, the Wife of Emanuel Lucar,  
In whom was declared the goodness of the Lord,  
With many high vertues, which truely I will record.

She wrought all Needle-works that Women exercise,  
With Pen, Frame, or Stoole, all Pictures artificial,  
Curious Knots, or Trailes, what fancy could devise,

\* See Stow's Survey of London, pages 239, 240. Edit. in Fol. 1633.

Brass,

Beasts, Birds, or Flowers, even as things natural:  
 Three manner hands could she write them faire all.  
 To speake of Algorithm, or accounts in every fashion,  
 Of women, few like (I think) in all this Nation.

Dame cunning her gave a gift right excellent,  
 The goodly practise of her Science Musical,  
 In divers tongues to sing, and play with Instrument,  
 Both Vial and Lute, and also Virginnall;  
 Not only upon one, but excellent in all.  
 For all other vertues belonging to Nature  
 God her appointed a very perfect creature.

Latine and Spanissh, and also Italian,  
 She spake, writ, and read, with perfect utterance;  
 And for the English, she the Garland wan,  
 In Dame Prudence Schoole, by Graces purveyance,  
 Which cloathed her with virtues, from naked Ignorance:  
 Reading the Scriptures, to judge light from darke,  
 Directing her Faith to Christ, the only Marke.

The said Elizabeth deceased the 29th day of October,  
 An. Dom. 1537, of yeeres not fully 27. This Stone and all  
 hereon contained, made at the cost of the said Emanuel,  
 Merchant-Taylor.

MARGARET

## MARGARET ROPER.

**T**HIS learned, ingenious and virtuous Lady was born in London (perhaps in Buckler's-bury, where her father resided) about the year 1508; and was the eldest daughter of the famous Sir Thomas More, Lord High-Chancellor of England, and of Jane his wife; who was one of the polite and amiable daughters of Mr. John Colte of Newhall in Essex.

Few persons knew the value of learning better than Sir Thomas: He possessed a large share of it himself; and like a wise Philosopher preferred knowledge to all other riches. Neither was he of that illiberal, narrow-sould way of thinking to make learning the property of men alone, rightly judging that if the reflections commonly made on the want of capacity in women were really true, they might rather afford an additional argument for their having all the improvement of education of which they are capable: for besides the mere ornament of letters, since none can possibly perform their duty without understanding it; 'tis reasonable to expect that those will perform it in the best manner, whose improved understandings give them a clearer knowledge of it. It must be confessed that many valuable excellences are found unattended with literary improvement, but then they are seldomer found; and when they are, can never be exerted with the same advantage.

But perhaps, Sir Thomas's own sentiments on this affair may not be unacceptable to the reader, who in an elegant Latin poem advises his friend in the choice of a wife to overlook wealth and beauty, and if he desires a happy life, to join himself with a woman of virtue and knowledge. His words on this  
last

last head are as follow \*. " May you meet with a wife who  
 " is not always stupidly silent, nor always prattling nonsense !  
 " May she be learned, if possible, or at least capable of being  
 " made so ! A woman thus accomplished will be always draw-  
 " ing sentences and maxims of virtue out of the best authors  
 " of antiquity. She will be herself in all changes of fortune,  
 " neither blown up in prosperity, nor broken with adversity.  
 " You will find in her an even, chearful, good-humoured  
 " friend, and an agreeable companion for life. She will in-  
 " fuse knowledge into your children with their milk, and  
 " from their infancy train them up to wisdom. Whatever  
 " company you are engaged in you will long to be at home,  
 " and retire with delight from the society of men, into the  
 " bosom of one who is so dear, so knowing and so amiable.  
 " If she touches her lute, or sings to it any of her own com-  
 " positions, her voice will sooth you in your solitudes, and  
 " sound more sweetly in your ear than that of the Nightingale.  
 " You will spend with pleasure whole days and nights in her  
 " conversation, and be ever finding out new beauties in her  
 " discourse. She will keep your mind in perpetual serenity,  
 " restrain its mirth from being dissolute, and prevent its melan-  
 " choly from being painful.

" Such was doubtless the wife of Orpheus, for who would  
 " have undergone what he did to have recovered a foolish  
 " bride ? Such was the daughter of Ovid, who was his rival  
 " in poetry. Such was Tullia, as she is celebrated by the  
 " most learned and most fond of fathers. And such was the  
 " mother of the two Gracchi, who is no less famous for ha-  
 " ving been their instructor, than their parent."

\* Those who have an inclination to see 1566. And what is here transcribed in  
 the poem intire, may find it in Sir Tho- the second volume of the Guardian, pages  
 mas's Latin works, Fol. 26. Ed. Lovain, 307, 308.

And

And such invaluable wives did this learned and judicious Knight intend his daughters should be, as is evident from the extraordinary care he took of their education: for he procured several of the greatest men of the age to instruct them in all kinds of polite literature; in which they became so very eminent, that the fame of their learning could not be confined to our own country, but spread itself throughout all Europe; Sir Thomas More's house being reputed a little Academy. I cannot forbear transcribing Erasmus's account of it\*. "More hath built (saith he) near London upon the Thames side, (at Chelsey) a commodious house neither mean nor subject to envy, yet magnificent enough: there he converseth affably with his family, his wife, his son and daughter-in-law, his three daughters, and their husbands, with eleven grandchildren; there is not any man living so loving to his children as he, and such is the excellence of his temper, that whatsoever happeneth that could not be prevented, he loveth it as though nothing could happen more happily. You would say there was in that place Plato's Academy; but I do the house an injury in comparing it to Plato's Academy, wherein there was only disputations of numbers and geometrical figures, and sometimes of moral virtues. I should rather call his house a school or university of Christian religion; for there is none therein but readeth or studieth the liberal sciences; their especial care is piety and virtue; there is no quarrelling or intemperate words heard, none seen idle; which household discipline that worthy gentleman doth not govern by proud words, but with all kind and courteous benevolence; every body performeth his duty, yet is there always alacrity, neither is sober mirth any thing wanting, &c."

\* More's Life of Sir Thomas More, old Edit. p. 120.

But



But to return to Mrs. Roper. She seems to have had all things that either art or nature could give her to make her perfect. She had a ready wit, quick conception, tenacious memory, a fine imagination, and was very happy in her sentiments and way of expressing herself upon all occasions.

Sir Thomas took the greatest care that can be conceived in cultivating those abilities; for he procured some of the best linguists of that age, as Dr. Clement and Mr. Will. Gonell, to teach her the learned languages; and other great masters, *viz.* Mr. Drue, Mr. Nicolas, and Mr. Richard Hart, to instruct her in the liberal arts and sciences. Under the tuition of those eminent men she became a perfect mistress of the Greek and Latin tongues; and well acquainted with Philosophy, Astronomy, Physic, Arithmetic, Logic, Rhetoric and Music.

As several of her father's letters relate chiefly to her progress in learning, I will here give transcripts of some of them, believing it will be a more agreeable way of enlarging on this distinguished character, as well as the best testimony of the truth of it.

John Voysey, alias Harman, Bishop of Exeter, a learned and wise man, and the politest Prelate of that age, was pleased beyond expression with some of her compositions, as appears from the following epistle sent by Sir Thomas to this his entirely beloved daughter <sup>b</sup>.

" Thomas More sendeth hartie greeting to his dearest daughter Margaret. I will let passe to tell you, my sweetest daughter, how much your letter delighted me; you may imagine how exceedingly it pleased your father, when you understande what affection the reading of it caused in a stranger. It happened me this evening to sitt with John Lo. Bishop

<sup>b</sup> Vid. Mr. More's Life of Sir T. More, p. 186.

“ of Exeter, a learned man; and by all mens judgement, a  
“ most sincere man: as we were talking together, and I tak-  
“ ing out of my pockett a paper, which was to the purpose  
“ we were talking about, I pulled out by chance therewith  
“ your letter. The hand writing pleasing him, he took it  
“ from me and looked on it; when he perceived it by the  
“ Salutation to be a womans, he beganne more greedily to  
“ read it, noveltie inviting him thereunto: but when he had  
“ read it, and understood that it was your writing which he  
“ never could have believed, if I had not seriously affirmed  
“ it; such a letter, I will say no more; yet why should not  
“ I report that which he sayd unto me? so pure a stile, so  
“ good latine, so eloquent, so full of sweete affections; he  
“ was marvelously ravished with it; when I perceived that, I  
“ brought forth also an oration of yours, which he reading,  
“ and also many of your verses, he was so moved with the  
“ matter so unlooked for, that the verie countenance and  
“ gesture of the man free from all flatterie and deceit, be-  
“ wrayed that his mind was more than his words could utter,  
“ although he uttered manie to your greate praise; and forth-  
“ with he drew out of his pockett a Portuguese, the which  
“ you shall receive enclosed herein. I could not possibly  
“ shune the taking of it, but he would needs send it unto  
“ you, as a sign of his dear affection towards you, although  
“ by all means I endeavoured to give it him againe; which  
“ was the cause I shewed him none of your other sister's  
“ works, for I was afraid lest I should have been thought to  
“ have shewed them of purpose, because he should bestowe  
“ the like courtesie upon them; for it troubled me fore that I  
“ must needs take this of him: but he is so worthie a man,  
“ as I have said, that it is a happineffe to please him thus;  
“ write carefully unto him and as eloquently as you are able,  
“ to

" to give him thanks therefore. Farewell from the court this  
 " 11th of September, even almost at midnight."

Cardinal Poole also was as great an admirer of her, as may be learned from another letter of Sir Thomas <sup>c</sup>.

" I cannot expresse in writing, nor scarcely can conceive it  
 " by thought, how gratefull to me your most eloquent letters  
 " deare Margaret are. Whilst I was reading them, there hap-  
 " pened to be with me Reinald Poole, that most noble youth,  
 " not so noble by birth as he is singularly learned, and excel-  
 " lently endewed with all kind of virtue ; to him your letter  
 " seemed as a miracle ; yea before he understood how near  
 " you were besett with the shortnes of time, and the mo-  
 " lestation of your weak infirmitie, having notwithstanding  
 " sent me so long a letter. I could scarce make him believe,  
 " but that you had some help from your maister, untill I told  
 " him seriously that you had not only never a maister in your  
 " house, but also never another man, that needed not your  
 " help rather in writing anie thing, then you needed his. In  
 " the mean time I thought with myself how true I found that  
 " now, which once I remember I spoke unto you in iea-  
 " when I pittied your hard happe, that men that read your  
 " writings, would suspect you to have had help of some other  
 " man therein ; which would derogate somewhat from the  
 " praises due to your workes ; seeing that you of all others  
 " deserve least to have such a suspition had of you, for that  
 " you never could abide to be decked with the plumes of  
 " other birds. But you sweet Megg, are rather to be praised  
 " for this, that seeing you cannot hope for condigne praise of  
 " your labours, yet for all this you go forward with this your

<sup>c</sup> Vid. *Life of Sir T. More.* p. 92.

" invincible courage, to joyne with your virtue the know-  
 " ledge of most excellent sciences ; and contenting yourself  
 " with your own pleasure in learning, you never hunt after  
 " vulgar praises, nor receive them willingly, though they be  
 " offer'd you. And for your singular pietie and love towards  
 " me, you esteem me and your husband a sufficient and ample  
 " theatre for you to content you with ; who in requitall of this  
 " your affection beseech God and our Ladie with as heartie  
 " praies as possibly we can poure out, to give you an easie  
 " and happie child birth, to encrease your familie with a child  
 " most like your self, except only in sex ; yet if it be a wench,  
 " that it may be such a one, as would in time recompence by  
 " imitation of her mother's learning and virtues, what by the  
 " condition of her sexe may be wanting, such a wench I  
 " should preferre before three boys. Farewell dearest daugh-  
 " ter."

The great pleasure Sir Thomas took in his daughters learn-  
 ing ; and their uncommon assiduity in the prosecution of their  
 studies may be collected from the following most affectionate  
 letter <sup>d</sup>.

" Thomas More sendeth greeting to his most dear daugh-  
 " ters Margaret, Elizabeth, and Cecilia, and to Margarett  
 " Gigs as deare to him as if she were his own. I cannot suffi-  
 " ciently expresse, my best beloved wenches, how your elo-  
 " quent letters have exceedingly pleased me, and this is not  
 " the least cause, that I understande by them, you have not  
 " in your journeys, though you change places often, omitted  
 " anie thing of your custome of exercising yourselves, either  
 " in making of declamations, composing of verses, or in your

<sup>d</sup> Ibidem. p. 179.

" logick

" logick exercifes ; by this I perfwade myfelf, that you dear-  
 " ly love me, becaufe I fee you have fo great a care to please  
 " me by your diligence in my abfence, as to performe thefe  
 " things, which you know how gratefull they are to me in  
 " my prefence. And as I finde this your minde and affection  
 " fo much to delight me, fo will I procure that my return  
 " fhall be profitable unto you. And perfwade yourfelves that  
 " there is nothing amongft thefe my troublefome and carefull  
 " affairs that recreateth me fo much, as when I read some-  
 " what of your labours, by which I underftande thofe things  
 " to be true, which your moft loving maifter writeth fo loving-  
 " ly of you, that unlefs your own epiftles did fhew evidently  
 " unto me, how earneft your defire is towards learning, I  
 " fhould have judged that he had rather written of affection  
 " then according to the truth : but now by thefe that you  
 " write, you make him to be believed, and me to imagine  
 " thofe things to be true of your wittie and acute difputations,  
 " which he boafteth of you almoft above all beliefe : I am  
 " therefore marvelous defirous to come home, that we may  
 " hear them, and fet our fchollar to difpute with you, who is  
 " flow to believe, yea out of all hope or conceipt to find you  
 " able, to be answerable to your maifters prayfes. But I hope,  
 " knowing how ftadfaft you are in your affections, that you  
 " will fhortly overcome your maifter, yf not in difputing, at  
 " leaft in not leaving of your ftrife. Farewell dear wenches.

How much Sir Thomas was delighted with Mrs. Roper's fine manner of writing, may be ftill farther feen by the following letter \*.

" You afke moneye, deare Megg, too fhamefully and fear-  
 " fully of your father, who is both defirous to give it you, and

\* Ibidem, p. 183.

" your

" your letter hath deserved it, which I could find in my heart  
 " to recompence, not as Alexander did by Cherilus, giving  
 " him for every verse a Phillipine of golde ; but if my abili-  
 " tie were answerable to my will, I would bestowe two  
 " crownes of pure golde for every sillable thereof. Here I  
 " send you as much as you requested, being willing to have  
 " sent you more ; but that as I am glad to give, so I am desi-  
 " rous to be asked and fawned on by my daughters, thee es-  
 " pecially, whome virtue and learning hath made most deare  
 " unto me. Wherefore the sooner you have spent this money  
 " well as you are wont to doe, and the sooner you aske for  
 " more, the sooner knowe you will doe your father a singular  
 " pleasure. Farewell my most beloved daughter."

I cannot forbear adding one more epistle of Sir Thomas's  
 to this ornament of her sex, since it gives a farther demonstra-  
 tion of her great learning, and affection to literature in  
 general.

" Thomas More sendeth greeting to his dearest daughter  
 " Margaret. There was no reason my dearest daughter why  
 " thou shouldst have deferred thy writing unto me one day  
 " longer, for fear that thy letters being so barren, should not  
 " be read of me without loathing. For though they had  
 " not been most curious, yet in respect of thy sexe, thou  
 " mightest have been pardoned by any man ; yea even a  
 " blemish in the child's face, seemeth often to a father beauti-  
 " full. But these your letters Megg, were so eloquently po-  
 " lished, that they had nothing in them, not only why they  
 " should fear the most indulgent affection of your father  
 " More, but also they needed not to have regarded even  
 " Momus his censure, though never so teastie. I greatly  
 " thank Mr. Nicolas our deare friend ( a most expert man in  
 " Astronomy)

“ Astronomy) and do congratulate your happinesse, whome it  
“ may fortune within the space of one moneth with a small  
“ labour of your owne to learne so manie and such high  
“ wonders of that mightie and eternal workman, which were  
“ not found but in many ages, by watching in so manie colde  
“ nights under the open skies, with much labour and paines,  
“ by such excellent and above all other mens understanding  
“ witts. This which you write, pleaseth me exceedingly, that  
“ you had determined with yourself to study philosophy so dili-  
“ gently, that you will hereafter recompence by your diligence,  
“ what your negligence hath heretofore lost you. I love you for  
“ this, deare Megg, that whereas I have never found you a loy-  
“ terer (your learning which is not ordinary, but in all kinde of  
“ sciences most excellent, evidently shewing, how painfully  
“ you have proceeded therein) yet such is your modestie, that  
“ you had rather still accuse your self of negligence than vainly  
“ boast of diligence; except you meane by this your speach  
“ that you will be hereafter so diligent, that your former endea-  
“ vours, though indeed they were great and praise worthie, yet  
“ in respect of your future diligence, may be called negligence.  
“ Yf it be so that you meane, (as I do verily think you doe)  
“ I imagine nothing can happen to me more fortunate, nothing  
“ to you, my dearest daughter, more happie: For as I have  
“ earnestly wished that you might spend the rest of your life in  
“ studying Phisicke and Holie Scriptures, by the which there  
“ shall never be helps wanting unto you, for the end of man’s  
“ life; which is to endeavour that a sounde minde be in a  
“ healthfull bodie, of which studies you have alreadie layde  
“ some foundations, and you shall never want matter to builde  
“ thereupon; so now I think that some of the first years of  
“ your youth yet flourishing may be very well bestowed in  
“ humane learning and the liberall arts, both because your  
“ age may best struggle with those difficulties, and for that it  
“ is

" is uncertaine, whether at any time else we shall have the  
 " commoditie of so carefull, so loving, and so learned a  
 " maister : to let pass, that by this kinde of learning our judge-  
 " ments are either gotten, or certainly much helped thereby.  
 " I would wish deare Megg, that I might talke with you a  
 " long time about these matters, but beholde they which bring  
 " in supper, interrupt me and call me away. My supper  
 " cannot be so sweete unto me, as this my speech with you is,  
 " if I were not to respect others more than my self. Fare-  
 " well dearest daughter, and commende me kindly to your  
 " husband, my loving sonne, who maketh me rejoyce for that  
 " he studieth the same things as you doe ; and whereas I am  
 " wont alwaies to counsell you to give place to your husband,  
 " now on the other side I give you licence to maister him in  
 " the knowledge of the sphere. Farewell again and again.  
 " Commende me to all your schoole-fellows, but to your  
 " maister especially."

These high encomiums must not be look'd upon as the fond  
 extravagancies of a paternal affection, Sir Thomas having said  
 nothing, for which he might not have had the general suffrage  
 of the most learned men of that age : One of whom, I  
 mean, the celebrated antiquarian poet Mr. John Leland was a  
 very great admirer of her extensive learning, and extra-  
 ordinary abilities, as also of her learned sister's ; whose erudi-  
 tion, and merit, he justly applauds in the following Latin  
 epigram <sup>1</sup>.

Define sacundas nimium laudare disert  
 Natas Hortensi maxima Roma tui.  
 Candida, Tres Charites, nam Mori cura politi  
 Obscurant multis nomina vestra modis.

<sup>1</sup> Vid. Illust. & eruditorum in Angl. Virorum Encomiis, &c. p. 38.



## MARGARET ROPER.

49

Non illis stūdiū Mileſia vellera dextra  
Carpere, non facili ducere fila manu :  
Sed iuvat eloquiū crebro monumenta latini  
Verfare, & doctis pingere verba notis.  
Nec minus auctores Græcos evolvere, Homerum  
Et quem dicendi gloria prima manet.  
Ut nec Aristotelis dicam quo pectore libros  
Scrutentur, sophiæ mystica dona deæ.  
Turpe viris posthac erit ignorare Minervæ  
Artis, grex adeo quas muliebris amet.

Thus translated.

Forbear too much t'extoll, great Rome, from hence,  
Thy fam'd Hortensius' Daughters Eloquence:  
Those boasted Names are now eclips'd by Three  
More learn'd Nymphs, Great More's fair Progeny;  
Who over-paſ'd the Spinſter's mean Employ;  
The pureſt Latin Authors were their Joy;  
They lov'd in Rome's politest Style to write,  
And with the choicest Eloquence indite.  
Nor were they converſant alone in theſe,  
They turn'd o'er Homer and Demosthenes;  
From Aristotle's Store of Learning too  
The mystic Art of reas'ning well they drew.  
Then blush, ye Men, if you neglect to trace  
Those Heights of Learning, which the Females Grace.

Sir Thomas was so infinitely fond of this his darling daughter, that his life seem'd almost to have been wrapt up in hers.

hers. For as Mr. More observes \*, " when she was very dangerously ill of the sweating sickness <sup>a</sup>, of which many died at that time, and lying in so great extremity of the disease that the utmost skill of the ablest and best physicians proved ineffectual, for she could not be kept from sleeping; so that every one about her began to despair of her life, as being to outward appearance beyond all hopes of recovery. Her Father, in this his extreme affliction went into his chapel; and upon his knees with the most ardent devotion, and with many tears, earnestly begg'd and intreated Almighty God that if it were pleasing unto his divine wisdom, that at his intercession he would vouchsafe graciously to grant this his humble petition: where presently it came into his mind that a clyster was the only way to help her: which when he told the Physicians, they acknowledged that it was the only remedy, wondering at themselves that they had not thought of it; which was immediately ministred unto her sleeping, for otherwise she would never have

\* See Mr. More's Life of Sir T. More, p. 162. And Mr. Lewis's Edition of Roper's Life of Sir Thomas, p. 46.

<sup>a</sup> The learned and ingenious Dr. Friend has obliged the world with the following historical account of the sweating sickness. " This distemper, says that great man, began at first in 1483, in Henry the seventh's army upon his landing at Milford-haven, and spread itself in London from the 21st of Sept. to the end of October. It return'd here five times and always in summer: first in 1485; then in 1506; afterwards in 1517; when it was so violent that it killed in the space of 3 hours. It appear'd the fourth time in 1520, and again in 1528,

" [which seems to be the time when this lady had it] and proved mortal in the space of six hours. The manner of its seizure was thus; first it affected some particular part, attended with inward heat and burning, unquenchable thirst, restlessness, sickness at stomach, and heart, (tho' seldom vomiting) head ach, delirium, then faintness, and excessive drowsiness. The pulse quick and vehement, and the breath short and labouring. None recovered under 24 hours. The only cure was to carry on the sweat, which was necessary for a long time: Sleep to be avoided by all means." Vid. Dr. Friend's History of Phsyick, vol. 2. p. 335.

" been

“ been brought to that kind of medicine <sup>1</sup>. And although  
 “ when she awaked throughly, God’s marks (an evident and  
 “ undoubted token of death) plainly appeared upon her,  
 “ yet she contrary to all expectation, was miraculously and by  
 “ her father’s fervent prayers, saith the author of his Life,  
 “ restored to perfect health again; whom if it had pleased  
 “ God at that time to have taken to his mercy, her father  
 “ solemnly protested that he would never have meddled with  
 “ any worldly matters after, such was his fatherly love and  
 “ vehement affection to this his jewel, who most nearly of all  
 “ the rest of his children expressed her father’s virtues; al-  
 “ though the meanest of all the rest might have been matched  
 “ with any other of their age in England, either for learning,  
 “ excellent qualities, or piety; they having been brought up  
 “ even from their infancy with such care and industry, and  
 “ enjoying always most learned and virtuous masters.”

About the year 1528, and the twentieth year of her age, she was very happily married to William Roper of Well-Hall in the Parish of Eltham, in the county of Kent, Esq; This gentleman, whom Erasmus styles *ornatissimum Roperum*, had all the most desirable qualities that could be wish’d for in a man; as great knowledge, piety, charity, ingenuity, sweetness of temper; and what was not the least satisfaction to Sir Thomas, he was a lover of learning, and studied the same things as they did: All which made him highly valued by his father in law, and his learned and ingenious consort; and produced a cordial and indissoluble friendship through the whole family, who lived all together with happiness not to be expressed till the time that Sir Thomas was taken into custody,

<sup>1</sup> This passage in Mr. Lewis’s Edition unintelligible, notwithstanding the kind assistance of the Editor’s marginal note.

imprison'd in the tower, and at last cut off in such a manner, as to be the subject of amazement to all Europe, throughout which he was renowned \*.

By this worthy gentleman she had issue Thomas Roper, who married Lucy the daughter of Sir Anthony Brown, master of the horse, and privy counsellor to King Henry the eighth: Anthony Roper a second son: and three daughters, viz. Elizabeth, who married — Stevenson, and was a second time married to Sir Edward Bray, Knight: Margaret married to Mr. William Dautrey: and Mary first married to Stephen Clarke, and a second time to James Bassett. Of whose education saith Mr. Lewis <sup>1</sup>, she took the same care that had been taken of her own. The famous Roger Ascham, adds the same writer, then fellow of St. John's college in Cambridge, and afterwards Latin secretary to Queen Elizabeth, tells us, that she was very desirous of having him for their tutor to instruct them in the learned languages, but that he would not then upon any terms be prevailed with to leave the University: that therefore she procured Dr. Cole and Dr. Christopherſon afterwards Bishop of Chichester, both very famous at that

\* The ingenious Mr. Thomson, in his and illustrious sons of Great-Britain, speaks encomiums on some of the most learned thus of Sir Thomas More.

Thy Sons of Glory many! thine a More,  
As Cato firm, as Aristides just,  
Like rigid Cincinnatus nobly poor,  
A dauntless soul, erect, who smil'd on death.

Vid. his *Seasons*, Lib. 2. p. 36.

<sup>1</sup> Vid. The preface to his Edition of Mr. Roper's life of Sir T. More p. 5. Mr. Lewis in the same place, seems not to be a thorough master of the subject he treats on, when he makes Mrs. Clarke and Mrs. Bassett two several Persons, forgetting that those were the names of her

two husbands. And in his account of Sir Thomas More's works p. 176, he inadvertently calls her Sir Thomas's daughter. And Mr. More himself, from whom greater exactness might be expected, calls her Sir Thomas's Niece. Vid. More's Life of Sir Thomas, p. 399.

time

time for their skill in the Greek tongue. To these Mr. Anthony à Wood adds " Mr. John Morwen a noted Grecian, who was preceptor to her daughter Mary in the Greek and Latin tongues, and who was so much pleased with her learned compositions, that he translated into English several of her Greek and Latin orations.

She was personally known to, and frequently corresponded with, that great restorer of learning Erasmus, who set a very high value upon her parts and learning, styling her *Britannicæ decus*: and had such a peculiar esteem for her, that, 'when her father, Sir Thomas More, had sent him a very valuable present of a picture " representing himself and his whole family, drawn by the hand of that celebrated artist Hans Holbein, Erasmus returned his most grateful acknowledgments for such an acceptable present, in a Latin epistle to this lady, in which he tells her, that nothing could give him a more sensible pleasure, than he had in the view of the picture he had just then received, wherein a family he so much respected, was so exactly delineated, especially too since it was done by one he had at first recommended to her father, and who no doubt had much improved under the encouragement he had met with by his favour in England; adding, that tho' he knew every person represented in the picture at first sight, yet he was more than ordinarily pleased with her's, which brought to mind all the excellent qualities, which he had long admired in her. This lady soon returned his compliment in an elegant latin epistle "; wherein she tells him, that she was pleased to

" Wood's Athenæ Oxon. Last Edit. vol. i. coll. 82.

" See Dr. Knight's Life of Erasmus, p. 310.

" " Quod pictoris tibi adventus tantæ voluptati fuit, illo nomine, quod utraque meæ parentis nostrumque omnium

" effigiem depictam detulerit, ingentibus cum gratis libenter agnoscimus; nihil ardentius expectantes, quam ut præceptorem nostrum, cujus eruditus laboribus quicquid bonarum literarum imbibemus acceptum habemus Aliquo modo gratificemur." Marg. Roperæ. Ep. Erasmo.

find that their family piece was so acceptable to him; and acknowledges him as her preceptor, to whom she would be for ever grateful. And tho' Erasmus wrote several epistles to her sisters Elizabeth and Cicelia, yet he seems to have had a more than ordinary respect for her: for notwithstanding he had such a vast number of noble patrons, who were very desirous of having their names and memories perpetuated in his works, he dedicated to this young lady some hymns of Prudentius, as well suiting her pious inclinations.

As she had in the former part of her life, by an unwearied application and industry made herself well acquainted with the learned languages, and several of the sciences, so at this time she seems to have been as eagerly bent on the prosecution of the studies of philosophy, astronomy, physick and the holy scriptures. The two last of which were recommended to her by her father, as the employments of the remaining part of her life: so that one might imagine from hence that the chief of her learned and most admir'd compositions were wrote before this time, when her thoughts were free from all uneasiness and perplexities of temporal affairs; having gone on in a smooth and constant course in the enjoyments of her beloved studies from her very childhood without the least interruption, except her being attack'd by the sweating sickness, which seems to have retarded her but a little while. But soon after this the scene was changed, when her principal delights and enjoyments

Erasmus. This fine painting is still preserved with great care in the town-hall at Basil. We have two more of these family pieces in England; both drawn by the delicate hand of that eminent painter: one in the possession of Mr. Lenthall at Burford in Oxfordshire: the other at Well-Hall, an ancient seat of the family of the Ropers in the parish of Eltham near

Black-heath in Kent. Mrs. Roper is represented in this last mentioned picture sitting on a low stool, with a book in her lap opened, in which is written, *L. An. Senecæ—Oedipus—Fata si liceat mihi fingere arbitrio meo, temperem xaphyro levis.* And on her Petycoat, *Margarita Ropera Thome Mori filia anno 22.*

seem'd

seem'd to have their period in the untimely loss of her invaluable father. Concerning which lamentable affair I must beg leave to add, that the Business of the King's divorce being not at all to Sir Thomas's liking, and that finding the King's ultimate resolution in that weighty affair, he very wisely quitted his high office of the Chancellorship, and resigned the great seal before it came to an issue. This was the beginning of the King's secret grudge and displeasure against him. 'Till this time Sir Thomas and all his children, lived most happily together, and as it seems at his own expence. But upon his resignation of the chancellorship, his circumstances obliging him to it, he called before him all his children, and asking their advice, how he might now in the decay of his ability (so impaired by the surrender of his office, that he could not hereafter do as he formerly had done, and gladly still would do) bear the expences of them all himself, believing they could not now live together as they had hitherto done. When he saw them all silent, and that none of them gave him their sentiments in this affair, he himself made them the following most affectionate reply. " I have been brought up at Oxford, " at an inn of chancery, at Lincoln's inn, and in the King's " court from the lowest degree to the highest; and yet have " I in yearly revenues at this present, little left me above a " hundred pounds a year: so that if we now live together, " we must now become contributors. But my counsel is that " we descend not to the lowest fare first, we will not yet " comply with Oxford fare, nor that of New-Inn; but we " will begin with Lincoln's Inn diet, where many persons of " distinction live very agreeably, and if we find ourselves not " in a capacity of living thus the first Year, we will the next " year conform ourselves to that of Oxford; and if our purses " will not allow us that neither than may we after with bag " and wallet go a begging together, hoping that for pity some " good

“ good people will give us their charity, and at every man’s door to sing a *Salve regina*; whereby we shall still keep company and be merry together.”

But I find that soon after, this happy society was dissolved; each going to their respective places of abode; only this his most beloved daughter Mrs. Roper and her husband contrived their affairs so as to live in the next house to Sir Thomas. But this her abridged enjoyment continued not long, for the oath of supremacy being tender’d to Sir Thomas, upon his refusal to take it, he was committed to the custody of the Abbot of Westminster; and after a short durance with him, continuing immoveable in his resolution, he was sent to the Tower, to the inexpressible affliction of Mrs. Roper; who by her incessant intreaties at last got leave to pay him a visit there, where she made use of all the arguments, reason and eloquence she was mistress of, to have brought him to a compliance with the oath, notwithstanding she herself took it with this exception\*, as far as would stand with the law of God, that if it had been possible she might have preserved his life: but all proved ineffectual, his conscience being dearer to him than all other worldly considerations whatsoever; even that of his favourite daughter’s peace and happiness. Upon this his unfortunate confinement, his whole family seems to have come together again at Chelsey; for in one of Mrs. Roper’s letters to her father, she thus expresses herself.—“ What do you think my most dear father, doth comfort us at Chelsey in this your absence? surely the remembrance of your manner of life passed amongst us, your holy conversation, your whole some counsellis, your examples of virtue, of which there is hope that they do not only persevere with you, but that they are by God’s grace much more increased.”

\* See Lewis’s Edit. of Roper’s Life of Sir T. More, p. 123.  
 † More’s Life of Sir T. More p. 123.  
 Sir T. More, p. 80.

There



There was a constant intercourse of letters passed between Sir Thomas and Mrs. Roper, in the time of his imprisonment; for when he was most barbarously deprived of his pen and ink, he wrote two or more letters to her with a coal. Several of those letters are very pathetic: yet I forbear the transcribing of them, since they are not only printed at the end of Sir Thomas's works published by his nephew Mr. Rastell<sup>r</sup>; but also, many of them are reprinted by the last editor of Mr. Roper's Life of Sir Thomas More, printed An. 1731. And I shall only add from Dr. Knight's Life of Erasmus\*, that "After sentence was passed upon Sir Thomas, as he was going back to the tower, she rushed through the guards and crouds of people, and came pressing towards him; at such a sight, as courageous as he was, he could hardly bear up under the surprize his passionate affection for her raised in him: for she fell upon his neck, and held him fast in the most endearing embraces, but could not speak one word to him, great griefs having that stupifying quality of making the most eloquent dumb. The guards altho' justly reputed an unrelenting crew, were much moved at this sight, and were therefore more willing to give Sir Thomas leave to speak to her, which he did in these few words; my dear Margaret, bear with patience, nor do not any longer grieve for me. It is the will of God and therefore must be submitted to; and then gave her a parting kiss. But after she was withdrawn ten or a dozen foot off, she comes running to him again, falls upon his neck, but grief again stopt her mouth. Her father looked wistfully upon her, but said nothing, the tears trickling down his cheeks, a language too well understood by his distressed daughter, though he bore all this

<sup>r</sup> Fol. London 1557.

\* p. 339. See also Hearne's Ed. of Roper's Life of Sir T. More, p. 55.

“ without the least change of countenance : But just when  
 “ he was to take his final leave of her, he begged her prayers  
 “ to God for him, and took his farewell of her. The officers  
 “ and souldiers as rocky as they were, melted at this sight ;  
 “ and no wonder, when even the very beasts are under the  
 “ power of natural affections, and often shew them. Good  
 “ God ! adds the same elegant writer, what a shocking tryal  
 “ must this be to the poor Man : how could he be attacked  
 “ in a more tender part ?”

After Sir Thomas was beheaded, she took care for the burial of his body in the chapel of St. Peters *ad vincula* within the precincts of the tower : and afterwards she procured his corps to be removed and buried in the chancel of the church at Chelsey, as Sir Thomas in his life time had appointed. His head having remained about fourteen days upon London bridge, and being to be cast into the Thames to make room for others<sup>1</sup>, she bought it, lest, as she stoutly affirmed to the council, being summoned before them afterwards for the same matter, it should be food for fishes. She likewise felt the fury of the King's displeasure, upon her father's score, being herself committed to prison<sup>2</sup> ; but after a short confinement, and after they had in vain endeavoured to terrify her with menaces, she was released, and sent to her husband.

The latter part of her life we may very probably suppose to have been spent *inter Preces & Lacrymas*, and in the educating of her children, and management of her domestic affairs.

She was, saith Mr. More<sup>3</sup>, the most like her father, both in favour and wit, and proved a most rare woman, for learning, sanctity, and secrecy, and therefore Sir Thomas trusted her with all his secrets. She corrected by her own sagacity, without the

<sup>1</sup> Vid. Mr. More's Life of Sir Thomas,  
p. 358.

<sup>2</sup> Ibid. p. 364.  
<sup>3</sup> Ibid. p. 184.

assistance

assistance of any MS. a corrupted place in St. Cyprian, as Pamelian and John Coster \* testify, instead of *nisi vos severitatis*, restoring *nervos severitatis*.

Besides great numbers of Latin epistles, orations and poems, which were sent to, and dispersed among the learned of her acquaintance. She hath written,

An oration † to answer Quintilian, defending that rich man, which he accuseth for having poison'd a poor man's bees with certain venomous flowers in his garden, with such admirable wisdom, and fine elocution, that it may justly stand in competition with his.

She also wrote two declamations, which her father and she translated into Latin so elegantly, that one could hardly judge which was the best.

She likewise wrote a treatise of the four last things, which was done with so much judgment, and such strong reasoning, and with so much true piety, that her father sincerely protested, it was better than the discourse he had written upon the same subject, and perhaps this was the reason it was never finished by him.

\* "Igitur quum Clemens medicinæ doctör natione Anglus vir ornatissimus, ac Græcarum literarum peritissimus, mecum subinde pro sua humanitate de literis conferret, atque harum occasione multa de praeclarissimi viri Thomæ Mori, quo familiariter dum viveret, usus erat, humanitate, pietate, prudentia ac eruditione diceret, meministi quoque subinde Margarete Mori filix: ejus ingenium atque doctrinam mirifice prædicabat. Ut autem cognoscas, inquit, vera esse quæ dico, adferam tibi ex Cypriano locum depravatam admodum, quem illa citra exemplaris subsidium, sola ingenii sui felicitate restituit. Erat autem ea sententia, quam supra posui. Nam pro eo quod ibi legimus, nisi vos severitatis, *nervos severitatis*, reponendum esse dicebat. Error scribarum inficitia obrepsit. Suspiciendum scriptum fuisse in antiquo codice hoc modo, suos apiculo supra enim literam scripto: verum quia & hac dictioneula, nisi, hæc ratione contrarius pingi solet, scriba unum vocabulum in duas voces diffecit nodum connectens planè Gordianum, quem magni alioqui viri dissolvere hactenus nequiverunt." Celler's Comment on Vin. Lirinensis, fol. 47. 12mo. Paris 1579.  
† Ibid. p. 188.

She translated Eusebius's ecclesiastical history out of Greek into Latin, but was prevented in the publication of it by Bishop Christopherson, a noted Grecian, who at that time was engaged in the same task. This laborious performance was afterwards translated out of Latin into English by her daughter Mary, who seems to have been possess'd of her mother's fine parts and learning.

In short, Mrs. Roper received all imaginable marks of respect from the most learned men of the age she lived in, and yet Mr. Lewis generously observes \*, that "the fine things said of her, and to her by the greatest men of that age, and since, were more than compliments or words of course, they were what she had a right to and very well deserved."

She survived her father nine years; was sixteen years the beloved wife of Mr. Roper; and dying about the 36th year of her age, Anno 1544, was buried, as she had desired, with her father's head in her arms \*, (which she had carefully preserved in a leaden box) at St. Dunstan's church in the city of Canterbury, in a vault under a chapel joining to the chancel of the aforesaid church, being the burial place of the Ropers.

Mr. Roper lived a disconsolate widower thirty three years, and dying January the fourth 1577, he was buried in the same vault with the remains of his dear consort. In honour of whose memories the following inscription is transmitted to us by the learned antiquary Mr. William Somner †.

\* Vid. his preface to Roper's Life of Sir T. More, p. 4.

† So we are informed by Mr. Lewis in the 5th p. of the before mentioned preface: But Mr. Anthony à Wood tells us, that Sir Thomas's head was deposited in the said leaden box, which is standing upon Mrs. Roper's coffin. And what Mr. Wood says is confirmed by Mr. Hearne in

the 36th p. of the discourse prefix'd to his Edition of Roper's Life of Sir T. More, where he tells us that the above mentioned leaden box being inclosed in an Iron Grate, was seen when the vault was opened in the year 1715, to inter one of the Roper's family, &c.

‡ Antiq. of Canterbury, first Edition. p. 342.

Hic

Hic jacet venerabilis vir Gulielmus Roper armiger, filius & heres quondam Johannis Roper Armigeri; et Margareta uxor ejusdem Gul. Filia quondam Thomæ Mori militis summi olim Anglie Cancellarii, Græcis, Latinisque literis doctissima, qui quidem Gul. patri suo in officio prothonotariatus supremæ curiæ banci Regii successit, in quo cum annis 54. fideliter ministrasset idem officium filio suo primogenito Thomæ reliquit. Fuit is Gul. domi forisque munificens, mitis, misericors, incarceratorum, oppressorum & pauperum baculus. Genuit ex Margareta uxore (quam unicam habuit) filios duos & filias tres, ex iis vidit in vita sua nepotes, et pronepotes, uxorem in virili ætate amisit, viduatus uxore castissimè vixit annis 33. Tandem completis in pace diebus decessit in senectute bona ab omnibus desideratus, die quarto mensis Jan. Anno Christi Salvatoris 1577. ætatis verò suæ 82.

Here lieth interred William Roper Esq. a venerable and worthy man, the son and successor of the late John Roper Esq; And Margaret his wife daughter of Sir Thomas More Knight, once high chancellor of England; a woman excellently well skill'd in the Greek and Latin tongues. The above-mentioned William Roper succeeded his father John Roper in the office of prothonotary of the high court of King's bench. And after having discharged the duties of it faithfully 54 years, he left it to his son Thomas. The said William Roper was liberal both in his domestic and public conduct. Kind and compassionate in his temper, the support of the prisoner, the poor, and the oppressed. He had issue by Margaret, (his only wife) two sons, and three daughters; whose children and grand children he lived to see. He lost his wife in the bloom of his years, and lived a chaste widower 33 years. At length (his days being fulfilled in peace) he died lamented by all, in a good old age, on the fourth day of January, in the year of our redemption 1577. And of his age 82.

## ANNE ASKEW,

*Alias* KYME,

**W**AS born about the year 1520, and was the daughter of Sir William Askew of Kelsey in Lincolnshire, Knight. She had a liberal education, as appears from Bishop Bale, Dr. Fuller, Bishop Burnet and others; who at the same time inform us of the good use she made of that education, in becoming learned, and of her learning, in becoming religious. But by an unfortunate marriage, contracted jointly by Sir William her father, and her father in law, who probably consulted more their own convenience than her happiness, this pious and beautiful lady (as she is by those writers said to have been) was brought into infinite vexation and trouble, and which at last occasion'd the loss of her life.

I will here give a short narrative of this affair, as it is related by Dr. Fuller\*, from a manuscript of Bishop Bale's own hand writing.

“ A match was made, by the power of their parents, betwixt Mr. Kyme his son in Lincolnshire, and Sir William Ashcough his eldest daughter, who chanced to die before the completing thereof. Sir William loath to lose so rich

\* Vid. his Church History, cent. 16. mination, &c. by Bishop Bale, fol. 15. lib. 5. p. 242. See also her 2d Exa.

“ an heir, and having paid part of her portion, for lucre  
 “ sake compelled this ANNE, his second daughter to sup-  
 “ ply her sisters place, and to marry him against her own  
 “ will and consent, notwithstanding, the marriage once past,  
 “ she demeaned herself like a christian wife, and bare him  
 “ two children. In process of time, by oft reading of the  
 “ sacred Bible, she clearly fell from all popistry, to a perfect  
 “ belief in Jesus Christ. Whereupon her husband was so  
 “ offended, that (by suggestion of the priests) he violently  
 “ drove her out of his house. And she, on this occasion,  
 “ sought from the law a divorce; and because of his cruell  
 “ usage, would not return unto him again: thinking her self  
 “ free from that uncomely kind of coacted marriage, by the  
 “ doctrine of St. Paul\*, *But, if the unbelieving depart, let  
 “ him depart. A brother or sister is not under bondage in such  
 “ cases: but God bath called us to peace.*”

Upon this account the busy Jesuit Parsons, alias Cowbuck, insults her memory, and scruples not to draw her character in the same uncharitable and scandalous manner\*, in which he is well known to have treated several other of the greatest worth and highest eminence. But his endeavours here were

\* 1. Corinthians, vii. 15.

\* Vid. his *Examen of Fox's Saints in the month of June*. They who would willingly suppose the Roman Catholics to have been actuated by no worse principle than that of a misguided zeal, cannot but with great concern observe, that that infamous Jesuit is far from being the only instance of that complicated injustice and cruelty which has induced the patrons of that religion, first, to burn the bodies of Protestants for pretended heresy, and afterwards to charge them with some very black crimes, which they invented, in order to extenuate the

crimes they themselves were really guilty of, in most amazing instances of inhumanity. Almost endless examples might be given of this, even of men who bore a very different character to Parsons. That of N. Harpsfield, under the borrowed name of Alan Cope, in relation to the Guernsey women, &c. is very notorious. And even the famous Sir Thomas More, whose integrity was not easily bias'd; yet, in these affairs, it warped very visibly, as may be observed in his writings concerning Bilney the Martyr, Hunne, &c.

no less vain and ineffectual than they were wicked and malicious. Her whole behaviour in this affair, is related in a very different manner by other more credible writers. And what he has said of her conduct on other occasions, is according to his usual manner of writing, merely imaginary.

Her husband having most inhumanly driven her out of his house, &c. upon this hard treatment she endeavoured (as you have read) to procure a divorce; which was the cause no doubt of her going to London, for which she is censured with so much severity by the Jesuit, and of making her self known to that part of the court who either professed, or were favourers of protestantism. But it was not long before she was, by the procurement of her husband, and the vigilance of the romish priests, seiz'd, taken into custody, and several times examined concerning her faith; of which she herself wrote a large account, which was soon after her martyrdom publish'd by Mr. (afterwards Bishop) Bale, in two parts, with the following title. *The first Examination of Anne Askewe lately martyred in Smythfelde, by the Romish Popes upholders, with the Elucydation of Johan Bale.* The second part bears the same title, and were both imprinted at Marpurg in the Lande of Hessen, 16 die Januarii, anno 1547, 12mo. From this book, and from Mr. Fox's Acts and Monuments of the Church, the ensuing part of this account is chiefly extracted.

Her first Examination was in the month of March, 1545, by Christopher Dare, inquisitor; afterward by a certain Priest, the Lord Mayor of London, and by the Bishop's Chancellor; upon the usual topics of Transubstantiation, reading of the Scriptures, of Masses for the help of departed souls, and other articles; to all which she gave very proper and pertinent answers. Then she was committed to the Compter, where she was kept eleven days, no friend being permitted to speak with her, neither would any bail or sureties be taken to prevent her



her, imprisonment. In the time of her durance an ensnaring priest came to her, thinking by his sophistry to trepan her, by drawing something from her which might prove of dangerous consequence; but she by her wisdom frustrated his intention.

On March 23<sup>d</sup> her cousin Mr Britayne obtained leave to visit her in the Compter: and used his utmost endeavours to bail her. First with the Mayor, after with the Chancellor, and lastly with Bonner Bishop of London. This occasion'd her to be brought before his lordship on March 23, when with seeming humanity he told her he was sorry for her troubles, but withall, desir'd to know her opinion in such things as were alleged against her: and after much discourse with the Bishop, an Archdeacon, and Dr. Standish about transubstantiation, the Mass, &c. she was at last bailed, her cousin Mr. Britayne, and Mr. Spilman of Gray's Inn being sureties.

Soon after this she was again apprehended, brought before the King's council at Greenwich, examined by Chancellor Wrisley, Gardiner, Bishop of Winchester, Dr. Cox, and Dr.

Mr. Strype gives the following Remark from an authentic paper concerning this Mayor. "Sir Martin Powes, sitting with the council, as most meet for his wisdom, and seeing her stand upon life and death, I pray you, quoth he, my lords give me leave to talk with this woman. Leave was granted. Lord Mayor. Thou foolish woman, sayest thou, that the priests cannot make the body of Christ? A. Afcough. I say so, my lord. For I have read, that God made men, but that man can make God I never yet read: nor I suppose ever shall read it. Lord Mayor. No, thou foolish woman? After the words of consecration, is it not the Lord's body?

A. Afcough. No, it is but consecrated bread, or sacramental bread. Lord Mayor. What if a mouse eat it after consecration? What shall become of the mouse? What sayest thou, thou foolish woman? A. Afcough. What shall become of her say you, my lord? Lord Mayor. I say, that that mouse is damned. A. Afcough. Alack poor mouse. By this time my lords heard enough of my Lord Mayor's divinity; and perceiving that some could not keep in their laughing, proceeded to the butchery and slaughter that they intended afore. they came thither." Strype's Memorials Eccles. v. l. p. 387.

K

Robinson

Robinson upon the old topics. But her faith not being to be overcome by any of their threats, and much less by their reasons; she was sent to Newgate, notwithstanding she was so extremely ill, as to have been likely enough to preserve them from the guilt of murder, by her death. She was then very desirous to have Dr. Latymer<sup>2</sup> come to her, which would not be granted.

While she was in Newgate, she wrote the following confession of her faith. "Concerning my belief. I find in the  
 " scriptures that Christ took the bread and gave it to his disciples, saying: *Take, eat, this is my Body which shall be broken for you*, meaning in substance, his own very body, the  
 " bread being thereof an only sign or sacrament. For after  
 " like manner of speaking, he said, he would break down  
 " the temple, and in three days build it up again, signifying  
 " his own body by the temple, as St. John declareth it, John  
 " ii. and not the stony temple itself. So that the bread is but  
 " a remembrance of his death, or a sacrament of thanksgiving  
 " for it, whereby we are knit unto him by a communion of  
 " christian love. Altho' there may be many that cannot perceive the true meaning thereof; for the veil that Moses put  
 " over his face before the children of Israel, that they could  
 " not see the clearness thereof, Exod. xxiv. and 2 Cor. iii.  
 " I perceive the same veil remaineth to this day. But when  
 " God shall take it away, then shall these blind men see. For  
 " it is plainly expressed in the history of Bell in the Bible, that  
 " God dwelleth in no thing material. *O King* (saith Daniel)  
 " *be not deceived, for God will be in nothing that is made with*  
 " *hands of men.* Dan. xiv. Oh what stiff-necked people are  
 " these, that will always resist the Holy Ghost? But as their

<sup>2</sup> The famous Dr. Latymer, who him- in the same manner as she was, for pre-  
 tended herself afterwards martyred in Oxford, tended herself, October 16, 1555.

" fathers

“ fathers have done so do they, because they have stony  
“ hearts. Written by me Anne Askew, that neither wisheth  
“ death, nor yet feareth his might, and as merry as one that  
“ is bound towards heaven.”

Then follow many select sentences from the Old and New-Testament, which I suppose she wrote for her own consolation. But notwithstanding the orthodoxy of this and her other confessions, she was condemned to be burnt by those R. Catholick fathers ; the sum of whose proceeding she gives in the following words.

“ The sum of the condemnation of me Anne Askew at  
“ the Guild-Hall. They said to me there that I was an heretick, and condemned by the law, if I would stand in my  
“ own opinion. I answered, that I was no heretick, neither  
“ yet deserved I any death by the law of God. But as concerning the faith which I uttered and wrote to the council,  
“ I would not (I said) deny it, because I knew it true.  
“ Then would they needs know, if I would deny the sacrament to be Christ’s body and blood. I said, yea. For the  
“ same son of God that was born of the virgin Mary, is now  
“ glorious in Heaven, and will come again from thence at  
“ the latter day like as he went up, Acts i. And as for that  
“ ye call your God, it is a piece of bread. For a more proof  
“ thereof (mark it when you list) let it lie in the box but  
“ 3 months, and it will be mouldy, and so turn to nothing  
“ that is good, wherefore I am perswaded it cannot be God.

“ After that they willed me to have a priest, and then I  
“ smiled. Then they asked me if it were not good ? I said  
“ I would confess my faults unto God. For I was sure he  
“ would hear me with favour. And so we were condemned  
“ with a quest.

Her belief which she wrote to the council was this.  
 “ That the sacramental bread was left us to be received with  
 “ thanksgiving, in remembrance of Christ’s death, the only  
 “ remedy of our souls recovery : And thereby we also receive  
 “ the whole benefits and fruits of his most glorious passion.  
 “ Then would they needs know whether the bread in the box  
 “ were God or no ? I said, *God is a Spirit and will be wor-*  
 “ *shipped in Spirit and Truth*, John iv. Then they demand-  
 “ ed : will you plainly deny Christ to be in the sacrament ? I  
 “ answered, that I believe faithfully the eternal son of God  
 “ not to dwell there. In witness whereof I recited again the  
 “ history of Bell, and the 19th ch. of Daniel, the 7. and the  
 “ 17 of the Acts, and the 24th of Mathew, concluding thus :  
 “ I neither wish death, nor yet fear his might. God have the  
 “ praise thereof with Thanks.”

After she had been condemned, the justness of her cause  
 afforded her a most extraordinary degree of consolation ; for it  
 not only supported her with the certain hopes of happiness in a  
 life to come ; but seems to have made her entertain some hopes  
 of a pardon from this unjust tribunal, as appears from the two  
 following letters which she wrote to the King, and the Lord  
 Chancellor.

#### Her letter to the Lord Chancellor.

“ The Lord God, by whom all creatures have their being,  
 “ bless you with the light of his knowledge, Amen.  
 “ My duty to your lordship remembred &c. It might  
 “ please you to accept this my bold suit, as the suit of one,  
 “ which upon due considerations is moved to the same, and  
 “ hopeth to obtain. My request to your lordship is only, that  
 “ it may please the same to be a mean for me to the King’s  
 “ Majesty,

“ Majesty, that his grace may be certified of these few lines  
“ which I have written concerning my belief. Which when  
“ it shall be truly conferred with the hard judgment given me  
“ for the same, I think his grace shall well perceive me to be  
“ wayed in an uneven pair of ballance. But I remit my matter  
“ and cause to Almighty God, which rightly judgeth all se-  
“ crets. And thus I commend your lordship to the gover-  
“ nance of him and fellowship of all saints. Amen.

“ By your handmaid Anne Askew.”

Her faith briefly written to the King.

“ I Anne Askew of good memory, although God hath  
“ given me the bread of adversity, and the water of trouble,  
“ yet not so much as my sins have deserved, desire this to be  
“ known unto your grace, that so far as I am by the law  
“ condemned for an evil doer: Here I take heaven and earth  
“ to record, that I shall die in my innocency. And accord-  
“ ing to that I said first, and will say last, I utterly abhor and  
“ detest all heresies. And as concerning the supper of our  
“ Lord, I believe so much as Christ hath said therein, which  
“ he confirmed with his most blessed blood. I believe also as  
“ much as he willed me to follow, and believe so much as  
“ the catholick church of him doth teach. For I will not  
“ forsake the commandment of his holy lips. But look what  
“ God hath charged me with his mouth, that have I shut up  
“ in my heart: And thus briefly I end for lack of learning

“ Anne Askew.”

Then

Then she proceeds to give an account of her examination and inhumane treatment after her departure from Newgate in the following words.

“ On Tuesday I was sent from Newgate to the sign of the Crown, where Mr. Rich and the Bishop of London with all their power and flattering words went about to perswade me from God : But I did not esteem their glossing pretences.

“ Then came there to me Nic. Shaxton, and counselled me to recant as he had done. I said to him that it had been good for him never to have been born, with many other like words. Then Mr. Rich sent me to the Tower, where I remained till three o’Clock.

“ Then came Rich and one of the counsel charging me upon my obedience, to shew unto them if I knew any man or woman of my sect. My answer was, that I knew none. Then they asked me of my lady Suffolk, my lady of Suffex, my lady of Hertford, my lady Denny, and my lady Fitzwilliams, I said if I should pronounce any thing against them, that I were not able to prove it. Then said they unto me, that the King was informed that I could name if I would, a great number of my sect, I answered that the King was as well deceived in that behalf, as dissembled with in other matters.”

And after some other discourse she adds.

“ Then they put me on the rack, because I confessed no ladies or gentlewomen to be of my opinion, and thereon they kept me a long time. And because I lay still and did not cry, my lord Chancellor, and Mr. Rich, took pain to rack me with their own hands till I was well nigh dead.”

“ Then

“ Then the lieutenant caused me to be loosed from the rack. Incontinently I swooned, and then they recovered me again. After that I sat two long hours reasoning with my Lord Chancellor, upon the bare floor, whereas he with many flattering words, perswaded me to leave my opinions. But my Lord God (I thank his everlasting goodness) gave me grace to persevere, and will do (I hope) to the end.

“ Then I was brought to an house, and laid in a bed, with as weary and painful bones as ever had patient Job, I thank my Lord God therefore. Then my lord chancellor sent me word if I would leave my opinions, I should want nothing : But if I would not, I should forthwith to Newgate, and so be burned, I sent him again word, that I would rather die, than to break my faith.

“ Thus the Lord open the eyes of their blind hearts, that the truth may take place, &c.

It may not be amiss to give a larger account of the manner of her racking in the tower as it is described by Mr. Fox<sup>1</sup>.

“ First (says he) she was led down into a dungeon, where Sir Anthony Knevet the lieutenant commanded his goaler to pinch her with the rack. Which being done so much as he thought sufficient, he went about to take her down, supposing he had done enough. But Wrisley the chancellor not contented that she was loosed so soon confessing nothing, commanded the lieutenant to strein her on the rack again. Which because he denyed to do, tendering the weakness of the woman, he was threatned therefore grievously of the said Wrisley, saying that he would signify his disobedience

<sup>1</sup> Acts and Mon. p. 1239. Ed. 1583.

“ unto

" unto the King: And so consequently upon the same, he  
 " and Mr. Rich throwing off their gowns, would needs play  
 " the tormenters themselves: First asking her if she were with  
 " child. To whom she answering again, said; ye shall not  
 " need to spare for that, but do your wills upon me: and so  
 " quietly and patiently praying unto the lord; she abode their  
 " tyranny, 'till her bones and joints were almost pluckt asunder,  
 " in such sort, as she was carried away in a chair.  
 " When the racking was past, Wrisley and his fellow took  
 " their horse toward the court.

" In the mean while they were making their way by land,  
 " the good lieutenant estoones taking boat spedde him in all  
 " haste to the court to speak with the King before the other,  
 " and so did. Who there making his humble sute to the  
 " King desired his pardon, and shewed him the whole matter  
 " as it stood, and of the racking of Mrs. Askew, and how  
 " he was threatned by my lord chancellor, because at his  
 " commandment, not knowing his highnesses pleasure he refused  
 " to rack her; which he for compassion could not find  
 " in his heart to do, and therefore humbly craved his highness  
 " pardon: which when the King had understood, he seemed  
 " not very well to like of the extreme handling of the woman,

" This barbarity occasioned Bale to break out into the following exclamation.  
 " Marke here an example most wonderfull, and se how madlye in their ragynge  
 " furies, men forget themselves and lose their right wities now a dayes. A  
 " Kynge's hygh counseller, a iudge over lyfe and death, yea, a lord chancel-  
 " lour of a most noble realme is now become a most vile slave for Antichrist,  
 " and a most cruell tormentoure. With-  
 " out all dyscrecion, honestye, or man-  
 " hode, he calleth of hys gowne, and

" taketh here upon hym the most vile  
 " offyce of an hangeman and pulleth at the  
 " racke most villanouslye. O Wrisley  
 " and Riche two false christians & blas-  
 " phemouse apostates from God. What  
 " chaplayne of the pope hath inchaunted  
 " yow, or what devyll of helle bewytched  
 " yow, to execute upon a poore con-  
 " demned woman, so prodgyvous a  
 " kynde of tyrannye? &c." Vid. his  
 " Elucydacyon on part the second, &c. fol.  
 " 45.

" and



“ and also granted to the lieutenant his pardon, willing him  
 “ to return and see to his charge.

“ Great expectation was in the mean season among the  
 “ Warders and other officers of the Tower, waiting for his  
 “ return : whom when they saw come so chearfully, declar-  
 “ ing unto them how he had sped with the King, they were  
 “ not a little joyous, and gave thanks to God therefore.”

A Report being spread about that she had recanted ; she wrote a letter to John Lascels, a gentleman who had been her Tutor \*, upon this occasion : Also a purgation or answer to acquit herself of this false and slanderous charge : Both which are printed in Mr. Fox's Acts and Monuments of the Church.

The Confession which she made in Newgate before she suffered.

“ I Anne Askew of good memory, although my merci-  
 “ ful father, hath given me the bread of adversity, and the  
 “ water of trouble ; yet not so much as my sins have deserved ;  
 “ confess myself here a sinner before the throne of his heaven-  
 “ ly Majesty, desiring his forgiveness and mercy. And forso-  
 “ much as I am by the law unrighteously condemned for an  
 “ evil doer concerning opinions, I take the same most merci-  
 “ ful God of mine, which hath made both heaven and earth,  
 “ to record, that I hold no opinions contrary to his holy word.  
 “ And I trust in my merciful lord which is the giver of all  
 “ grace that he will graciously assist me against all evil opinions,  
 “ which are contrary to his blessed verity. For I take him to  
 “ witness, that I have done, and will do unto my lives end,  
 “ utterly abhor them to the uttermost of my power.

\* So I find it observ'd by Bale in his conclusion to her second examination, fol. 67.

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“ But

“ But this is the heresy which they report me to hold, that  
“ after the priest hath spoken the words of consecration, there  
“ remaineth bread still. They both say, and also teach it for  
“ a necessary article of faith, that after these words be once  
“ spoken, there remaineth no bread, but even the self same  
“ body that hung upon the cross on Good Friday, both flesh  
“ blood and bone. To this belief of theirs, say I nay: For  
“ then were our common crede false, which saith, that he  
“ sitteth at the right hand of God the father almighty, and  
“ from thence shall come to judge the quick and the dead.  
“ Loe, this is the heresy that I hold, and for it must suffer the  
“ death. But as touching the holy and blessed supper of the  
“ Lord, I believe it to be a most necessary remembrance of  
“ his glorious sufferings and death. Moreover I believe as  
“ much therein, as my eternal and only redeemer Jesus Christ  
“ would I should believe.

“ Finally, I believe all those scriptures to be true, which  
“ he hath confirmed with his precious blood. Yea, and St.  
“ Paul saith, those scriptures are sufficient for our learning  
“ and salvation, that Christ hath left here with us: so that I  
“ believe we need no unwritten verities to rule his church with.  
“ Therefore look what he hath said unto me with his own  
“ mouth in his holy Gospel, that have I with God's grace  
“ closed up in my heart, and my full trust is (as David saith)  
“ that it shall be a lantern unto my foot steps. Psalm 28.

“ There be some do say that I deny the Eucharist or Sa-  
“ crament of thanksgiving: but these people do untruly re-  
“ port of me. For I both say and believe it, that, if it were  
“ order'd like as Christ instituted it and left it, a most sin-  
“ gular Comfort it were unto us all. But as concerning your  
“ Mass as it is now used in our Days, I do say and believe  
“ it to be the most abominable idol that is in the world: for  
“ my

“ my God will not be eaten with teeth, neither dieth he again. And upon these words that I have now spoken will I suffer death.”

### Her P R A Y E R.

“ O Lord, I have more enemies now, than there are hairs on my head. Yet Lord, let them never overcome me with vain words, but fight thou, Lord, in my stead, for on thee cast I my care. With all the spight they can imagine, they fall upon me, which am thy poor creature. Yet sweet Lord, let me not set by them which are against me, for in thee is my whole delight. And Lord I heartily desire of thee that thou wilt of thy most merciful Goodness forgive them that violence which they do, and have done to me. Open also thou their blind hearts, that they may hereafter do that thing which is acceptable before thee, and to set forth thy verity aright, without all vain fantasies of sinful men. So be it. O Lord, so be it.”

We are informed by Mr. John Loud, a gentleman of good repute, who was an eye witness,<sup>1</sup> that the day before her execution, and the same day also, there appeared such a serenity and sweetness in her countenance, that her face seemed *as it had been the face of an angel*; notwithstanding her body was then mangled and disjointed in such a manner by the rack, that she could not stand without being supported by two sergeants. Such are the happy effects of innocency, and of a righteous cause; that to those who suffer therein, death no longer appears to be the king of terrors; but is disarmed,

<sup>1</sup> Vid. Strype's Ecclesiastical Memorials, vol. 1. pag. 388.

not only of the power to hurt, but even to affright. And tho' he came to her in such a manner as might have seemed very dreadful to others; yet he appeared as amiable in her sight, as she did in the eyes of the better sort of the Spectators.

Being brought to the stake, the apostate Shaxton preached a sermon to her, and her fellow martyrs<sup>m</sup>. When he spake well she commended him; when otherwise, she told him he spake amiss.

Then Lord Chancellor Wrisley sent letters to Mrs. Askew, offering her the King's pardon, if she would recant. But she refusing to look upon them, returned this answer; that she came not thither to deny her Lord and Master. The same letters were likewise tendered to the other three, who in like manner, following her constancy, denied not only to receive them, but also to look upon them. Whereupon, the lord mayor commanding fire to be put to them, cry'd with a loud voice, *fiat justitia*. And fire being put to the faggots, she surrendered up her pious soul to God in the midst of the flames on the sixteenth day of July<sup>n</sup> 1546, about the twenty fifth year of her age.

Thus was this excellent woman burnt for her steady adherence to the truth of the Gospel, by men, who either did not understand, or else wilfully perverted the sense of the sacred writings, to the destruction of the servants of God, and, as it is to be feared, to their own still greater disadvantage. That this woman may justly be reckoned in the number of those servants, appears from a most remarkable testimony given

<sup>m</sup> John Laseels a gentleman belonging to the court: Nicholas Beelenian (or Otterden as Stowe calls him) a priest of Shropshire: and John Adams, Taylor.

<sup>n</sup> Fox saith about the month of June.

But Bp. Bale in his *Centuries*, Fol. Ed. p. 670: And Bp. Tanner in his *Bibliotheca*, p. 53, both say that she was burnt on the sixteenth day of July.

of her piety, even by a zealous Roman Catholick, which I will here add in the very words of my author; as an acknowledgment coming from such hands, must be allowed to be an unexceptionable disproof of the aspersions of the before mentioned Jesuit, and may shew how little regard ought to be paid to any characters he has drawn of protestants.

"This good Gentlewoman being a person of great quickness and learning as well as religion, somewhat before her imprisonment lodged at an house over against the Temple. A great papist of Wickham College, called Wadloe, a curfitor of the chancery, hot in his religion, and thinking not well of her life, got himself lodged by her at the next house. For what purpose, saith my author, I need not open to the wise reader. But the conclusion was, that when he came to speak evil of her, he gave her the praise to Sir Lionel Throgmorton, for the devoutest and godliest woman that ever he knew. For, said he, at midnight she becometh to pray, and ceaseth not in many hours after, when I and others applied to sleep, or to work."

Bale tells us\* that "he was credibly informed by divers Dutch merchants who were present at her martyrdom, that in the time of their sufferings, the sky suddenly altered its colour, and the clouds from above gave a thunder clap not unlike to that which is written, Psalm 76, 8."†. A circumstance this, which the compiler of these memoirs would willingly have omitted, being resolved not to deliver any thing as matter of fact, which has the least appearance of being fictitious; but that it serves to explain the design of the cut which shews her martyrdom in Fox's Acts and Monuments of

\* In his Elucidation, &c. Fol. 67.

Ecclesiastical Memorials, pages 386 and 388.

† See what Mr. Strype has given us upon this occasion in the I. Vol. of his

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the church, and which has so unjustly given offence to some Roman Catholicks, imagining, because Fox is silent of this fact in his history, that he added it by his own authority.

While she was in Newgate, she made what she call'd a *Ballade*, which begins thus <sup>4</sup>,

Lyke as the armed Knyght  
Appointed to the Fielde;  
With this World will I fight  
And fayth shall be my Shield.

And having recounted her bitter conflicts, and firm trust in God, the only comfort she had in her afflictions; she concludes with these charitable and truly christian lines.

Yet lorde I thee desyre  
For that they do to me  
Lete them not taste the hyre  
Of their inqwyte.

<sup>4</sup> This *Ballade* may be seen entire at the end of her second examination, published by Bale.



## Q U E E N

## KATHERINE PARR,

**W**AS born about the beginning of the reign of King Henry the eighth. She was the eldest of the two daughters of Sir Thomas Parr of Kendall<sup>1</sup>; by dame Maud his Wife; who following the example of Sir Thomas More, and other great men, bestowed on her a learned education, as the most valuable addition he could make to her other charms: and she made such advances in literature as fully answered his expectations; infomuch, that she soon became celebrated for her learning and good sense; and very justly, as will appear from the good uses she made of it, in employing it to the best purposes through every stage of her life.

She was first married to John Nevil Lord Latymer: and after his decease, notwithstanding her widowhood, such were

<sup>1</sup> By his last will, dated November the 9th, in the 9th of Henry VIII. he gave his daughters Katherine and Anne, eight hundred pounds between them; except they proved to be his heirs, or his son's heirs; and then they should not. But willed the said monies to be laid out for copes and vestments, to be given to the house of *Clervaux*, &c. and an hundred pounds to be bestowed upon the chantry of Kendall. He willed his son William to have his great chain, worth one hundred and forty pounds, which the king's grace gave him. He made Maud his wife, and Dr. Tunstal, master of the rolls, executors. This will was proved in the year 1517. Vid. Strype's edition of *Stout's Survey of London*, book 3d, pag. 131.

her

her perfections both of body and mind, as attracted the affections of King Henry so powerfully, that she was married to him at Hampton Court on the twelfth of July 1543.

She always took great delight in conversing with the sacred writings, and searching after divine truths ; which consequently soon dissipated the clouds of ignorance and superstition, and set before her in a clear light the true spirit of the gospel. She seems indeed, to have been of a very pious disposition from her infancy, as appears from a book of her own composition, which I shall mention by and by ; but then the religious duties which she so carefully practised in her youth were according to the blind devotion of that age ; and those errors she not only retracted afterwards, but made abundant compensation for them, by forwarding the reformation, and advancing and encouraging the protestant cause. She pursued those good designs as far as the mutable and perverse disposition of an arbitrary prince, and the iniquity of the times would admit ; and even farther then she could do, without exposing herself to the utmost danger : for though these laudable attempts were carried on with all proper prudence, and as much secrecy as the nature of the thing would admit of ; yet they were maliciously observed by Stephen Gardiner, bishop of Winchester ; who, with chancellor Wriothesley and others, conspired against her so artfully, that at length, having drawn up articles, they got a warrant subscribed with the King's own hand to remove her to the tower ; which being accidentally dropt, was happily found by one who conveyed it to her majesty. The sight of it, and the thoughts of the hard fate of other queens threw her into a violent disorder, which confined her to her Bed. The King hearing of her illness, made her a very kind and seasonable visit ; spoke all the comfortable things imaginable to her ; and sent her one of his physicians (Dr. Wendy

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as is believed) to take care of her health. The Dr. it seems was privy to the design; and guessed from outward symptoms the cause of the Queen's indisposition; so that well knowing her singular prudence, relying upon her fidelity, he ventured to open the secret to her. The King being at that time a little indisposed, the Dr. advised the Queen by all means to cheer up and recruit her drooping spirits; and to make his Majesty a visit; not doubting but that by her good sense and prudent management, she might avert the impending danger. The Queen was guided by the doctor's advice, and soon after made his Majesty a visit, attended only by her sister the lady Harbert, and the lady Lane. She found him sitting and talking with certain gentlemen of his chamber. The King seemed pleased with her visit, and addressed her in a very obliging manner; and breaking off his discourse with his attendants, he began of his own accord, contrary to his usual custom, to confer with her about matters of religion; seeming as it were, desirous to be resolved by the Queen of certain doubts, which he then offered to her: The Queen instantly perceiving the tendency of his discourse, answered with great humility and submission.

“ Your Majesty doth know right well, neither I my self am  
“ ignorant what great imperfection and weakness by our first  
“ creation, is allotted to us women, to be ordained and appointed as inferiour and subject unto Man as our head; from  
“ which head all our direction ought to proceed: and that  
“ as God made man to his own shape and likeness, whereby  
“ he being indued with more special gifts of perfection, might  
“ rather be stired to the contemplation of heavenly things, and  
“ to the earnest endeavour to obey his commandments: even  
“ so also made he woman of man, of whom, and by whom

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“ she

“ she is to be governed, commanded and directed. Whose womanly weakness and natural imperfection, ought to be tolerated, aided and born withall, so that by his wisdom such things as be wanting in her, ought to be supply’d.

“ Since therefore that God hath appointed such a natural difference between Man and woman, and your Majesty being so excellent in gifts and ornaments of wisdom, and I a simple poor woman, so much inferiour in all respects of nature unto you: how then cometh it now to pass that your majesty in such diffuse Causes of religion, will seem to require my judgment? which when I have uttered, and said what I can, yet must I, and will I, refer my judgment in this and all other cases to your Majesties wisdom, as my only anchor, supreme head, and governour here in earth next under God, to lean unto.”

“ Not so, by St. Mary, reply’d the King, you are become a doctor, Kate, to instruct us (as we take it) and not to be instructed or directed by us.”

“ If your Majesty take it so (says the Queen) then hath your Majesty very much mistaken me, who have ever been of the opinion, to think it very unseemly and preposterous for the woman to take upon her the office of an instructor or teacher to her lord and husband, but rather to learn of her husband, and to be taught by him. And where I have with your Majesty’s leave presumed heretofore to discourse with your Majesty, in which I have sometimes seem’d to dissent from you: I did it not so much to maintain my opinion, as to minister discourse, not onely to the end that your Majesty might with less grief pass over this painful time of your infirmity, by this kind of engagement; which I fancied might afford you some relief: But also that I hearing your Majesties learned arguments, might from  
“ thence

"thence gain to my self great advantage. And I assure your Majesty I have not missed any part of my desired end in that behalf; always refering my self in all such matters unto your Majesty, as by ordinance of nature it is convenient for me to do."

"And is it even so sweet heart (said the King) and tended your arguments to no worse an end? Then are we now perfect friends again, as ever we were before. And as he sat in his chair embracing her in his armes, and saluting her, he said, That it did him more good at that time to hear those words from her own mouth, than if he had heard present news of an hundred thousand pounds in money fallen to him." And having entertained the Queen and Attendants with some diverting conversation, it being very late in the night, he gave her leave to depart: and in her absence he gave her the highest commendation.

The day, and almost the hour appointed being come, in which the Queen was to be convey'd to the Tower, the King went into his garden, with only two gentlemen of the bed-chamber, and sent for the Queen; who instantly came to wait upon his Majesty, attended by Lady Harbert, Lady Lane, and Lady Tyrwhyt, who were all to have been apprehended with the Queen. The King seem'd in high spirits, and entertain'd them with all the gaiety imaginable. But in the midst of their mirth, the Lord Chancellor approaches his Majesty's presence with forty of the King's guard at his heels. The King look'd upon him with a very stern countenance, and walking a small distance from the Queen, called the chancellor to him; who upon his knees spoke softly to his Majesty. The King in great anger called him knave, errant knave, beast and fool, and commanded him to depart out of his presence instantly. Af-

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ter his departure the King immediately return'd to the Queen, who perceiving him to be much chagrin'd, used all the charms of her eloquence to soften his displeasure; humbly intreating his Majesty, if his fault were not too heinous, to pardon him for her sake.

" Ah poor soul (says the King) thou little knowest how evil he deserveth this grace at thy hands. Of my word sweet heart he hath been toward thee an arrant knave, and so let him go." To which the Queen answered very charitably\*.

Thus remarkably did divine providence protect and defend her at that time, against the snares and malice of her enemies; and delivered her from this imminent danger: which being happily prevented, she passed safely through the remaining part of this tempestuous reign.

This dreadful alarm seems to have awakened all the divine faculties of her soul; and to have put her upon employing her thoughts in pious meditations and prayer, and upon making due preparation for eternity.

She saw plainly enough that the principles of religion which she had first learned did not correspond with holy writ. But tho' she had a considerable share of learning joined to an excellent understanding; her great modesty would not permit them to be her only guide in matters of so great importance; for she kept several eminent divines constantly with her to solve her doubts, and to instruct her in the true religion. With those learned men (who were her chaplains) she used to have private conferences as often as opportunity would permit, about the doctrine of the reformation, and the abuses which were

\* Those who have an inclination to see a larger account of this affair, may consult the Acts and Monuments of the Church, pag. 1422, &c. Ed. 1570.

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then crept into the church: but particularly in Lent, every day in the afternoon she had a sermon preached to her in her chamber, which generally lasted about an hour: at which time the ladies and gentlewomen of her privy chamber, and others were there who were disposed to hear. To all this she added great application and industry in studying books of divinity; particularly the holy scriptures. Being thus qualified, she began to commit some of her own thoughts to writing. Her first composition seems to have been that intitled, *Queen Katherine Parre's lamentation of a sinner, bewailing the ignorance of her blind life*. London, 1548, and 1563, octavo. This discourse was found among her papers after her death; and was published by Secretary Cecil, who prefixt to it a preface of his own writing. In it she acknowledges with great sincerity the sinful course of her life for many years, in which she relying on external performances, such as *fasts* and *pilgrimages*, was all that while a stranger to the internal and true power of religion: which she came afterwards to feel by the study of the scripture, and the calling upon God for the assistance of that holy spirit by whose direction they were written. She explains clearly the notion she had of justification by faith, so that holiness necessarily followed upon it\*.

She also composed many psalms, prayers and pious discourses, which she her self publish'd. Those books being exceeding scarce, the reader will be obliged to Mr. Strype for the following account of them. The devotions of this good Queen (says that indefatigable author) consisted of psalms and prayers. The psalms were in number fifteen, of good length each, made in imitation of David's psalms; being digested into verses. Whereof many were excerpions out of the book of psalms,

\* Vid. Bp Burnet's Hist. of the Reformat. Part 2. Book 1. pag. 97.

and

and other places of scripture. Each psalm had its proper subject. The first was *For obtaining Remission of Sins*: beginning "O Lord of Lords, God almighty, great and dreadful; which by thy word hast made heaven, earth, the sea, and all things contained in them.

"Nothing is able to resist thy power: thy mercy is over all thy works.

"All things be under thy dominion and rule, both man and beast, and all living creatures.

"Thou art merciful to whom thou wilt, and hast compassion on whom it pleaseth thee, &c.

The second psalm also was *For remission of Sins*: beginning,

"O most mighty God of angels and men; whose judgments be unsearchable, and whose wisdom is profound and deep:

"Hear the prayers of thy servant, and cast not away the humble suit of thy poor creature and handy-work, &c.

The third psalm was *For remission of sins* also. The 4th, *A complaint of a penitent sinner which is sore troubled, and overcome with sins*. The fifth, *For obtaining of godly wisdom*. The sixth, *A christian man prayeth that he may be healed of God*. The seventh, *For an order and direction of good living*. The eighth, *A christian prayeth that he may be delivered from his enemies*. The ninth, *Against enemies*. The tenth, *When enemies be so cruel that he cannot suffer them*. The eleventh, *Of confidence and trust in God*. The twelfth, *If God defer to help long time*. The thirteenth, *In which he gives thanks to God that his enemies have not gotten the over-hand of him*. The fourteenth, *In which the goodness of God is praised*. The fifteenth, *Of the benefits of God, with thanks for the same*. To which were subjoined the twenty-first psalm, intitled,

The

*The complaint of Christ on the Cross*, and a psalm of thanksgiving.

Then followed the book of prayer: intitled, *Prayers or meditations, wherein the mind is stirred patiently to suffer all afflictions here; and to set at nought the vain prosperity of this world; and alway to long for everlasting felicity*: collected out of holy works by the most vertuous and gracious KATHERINE, Queen of England, France and Ireland, A. D. 1545, 4to. 1561, 12mo.\* These prayers were all digested, as were the psalms aforesaid into verses and sentences, and contain a great deal of true piety and devotion, sense of God, and dependance on him, and many of them excellently suited to her own condition. Then follow two prayers for the King, and for men to say entering battle. Which latter I make no doubt the Queen composed upon the King's expedition into France with a great Army, when she was left Regent at home. In the said prayer she had this truly pious petition, "Our cause being now just, and being enforced to enter into war and battle, we most humbly beseech thee, O Lord God of Hosts, so to turn the hearts of our enemies to the desire of peace, that no christian blood be spilt; or else, grant O Lord, that with small effusion of blood, and to the little hurt and damage of innocents, we may to thy glory obtain victory. And that the wars being soon ended, we may all with one heart and mind knit together in concord and unity, laud and praise thee, &c." The next is a devout prayer to be daily said, together with one or two more.

There was also printed another piece of the devout studies of this good Queen, intitled, *A goodly exposition of the fifty-first*

\* There is an edition of the prayers and meditations alone in the Bodleian library, prior to these. 'Tis in small 8vo; no date or printer's name. Contains 31 leaves.

*psalm, which Hierom of Ferrary made at the latter end of his days. Which I suppose she translated into English, beginning, "Wretch that I am, comfortless and forsaken of all men, " which have offended both heaven and earth, &c. Then follow in conclusion, other things, as Of faith: The power of faith: The work of faith: Good works: The prayer of the prophet Daniel.*

The number as well as the piety of these compositions sufficiently shew how much of her time and thoughts, amidst all the business and ceremonies of her station was employed in order to secure her own eternal happiness; and implanting the seeds of piety and virtue in the minds of her people. And as she very well knew how far good learning was subservient to these great ends; so she used her utmost endeavours for the establishment and improvement of it. For, as Mr. Strype observes,\* when the act was made, that all colleges, chantries, and free chapels should be in the king's disposal; the University of Cambridge laboured under terrible apprehensions: and well knowing the Queen's great affection to learning, they address'd their letters to her, by Dr. Smith (afterwards Sir Thomas Smith the learned secretary of state to King Edward) in which they intreated her Majesty to intercede with the King for their colleges; which she effectually performed. And wrote to them in answer, "That she had attempted for the stay  
" of their possessions: and that notwithstanding his Majesties  
" property and interest to them, by virtue of that act of parliament, he was, she said, such a patron to good learning,  
" that he would rather advance and erect new occasion thereof,  
" than confound those their colleges. So that learning might  
" ascribe her very original, as well as conservation and stay,

\* Historical Memorials, vol. 2. p. 133.

" unto



“ unto him, &c.” And in the same letter she exhorts them  
 “ not to thirst after profane learning and forget christianity  
 “ in the mean time ; as though the Greek University of Athens  
 “ were transfused into England. Since their excellency did  
 “ only attain to moral and natural things. But she admon-  
 “ nished them so to study those doctrines that they might  
 “ serve as means towards the attaining, and better setting forth  
 “ of Christ’s most sacred doctrine. That it might not be  
 “ laid against them at the tribunal seat of God, how they  
 “ were ashamed of Christ’s doctrine. That she hoped, that  
 “ in their several vocations, they would apply themselves sin-  
 “ cerely to the setting it forth ; and that they would conform  
 “ their sundry gifts, arts and studies to such end that Cam-  
 “ bridge might be accounted rather an University of divine  
 “ philosophy, than natural or moral.”

This so satisfactory an answer to the petition of the Univer-  
 sity of Cambridge, shews as well the great influence she had  
 over the King, as the good use she made of it. Nor can the  
 reader fail of observing from the latter part of her answer how  
 well she deserved his Majesty’s favour. She deserved every  
 instance of it she could ask for ! for, next to the studies of the  
 holy Scriptures, and performing the duties and service enjoined  
 by them ; she seems to have made it her principal care to be  
 obsequious to his will. And as that part of his life which it  
 fell to her lot to share with him, was attended with almost  
 continual indispositions ; so his ill health joined such a fierceness  
 of manners to his former intractable disposition, as rendered it  
 a task extremely difficult, even for his prime favourites to  
 make themselves agreeable to him, and retain his esteem : yet,  
 such were the amiable qualities of this Queen, that by a most  
 obliging tenderness, and charming turn of conversation, she  
 not only preserved his affection under all his pain and sickness ;

N

but

but greatly contributed to the alleviation of them ; which so cemented the King's affections, and fixed her so firmly in his good graces, that after the bishop of Winchester was known to have been disappointed in his scheme, none of her adversaries durst make any attempts against her.

As a confirmation of what I have said concerning this lady's extraordinary virtues, and of the true sense which the King had of them, I will here exhibit the last testimony of his affection to her from his will which bears date December the 30th, 1546, but one month before his decease ; which is as follows.

“ — And for the great *Love, Obedience, chastness of Life,*  
 “ and *Wisdom,* being in our foresaid *Wife and Queen,* we be-  
 “ queath unto her for her proper use, and as it shall please  
 “ her to order it three thousand pounds in plate, jewels, and  
 “ stuff of household, besides such apparel as it shall please her  
 “ to take, as she hath already ; and further, we give unto her  
 “ one thousand pounds in money with the enjoying of her  
 “ dowry and joynture, according to our grant by act of  
 “ parliament.” \*

Her great zeal for the reformation, and earnest desire to have the scriptures understood by the common people, put her upon procuring several learned persons to translate Erasmus's *Paraphrase on the New Testament,* into the English tongue for the service of the publick. And this she did at her own great expence, notwithstanding it has been attributed to archbishop Cranmer and others \*. She engaged lady Mary (afterwards Queen) in translating the paraphrase on St. John : upon

\* A complete copy of the will may be seen in Dr. Fuller and Dr. Heylin's church

Histories.

† Vid. Grafton's Chronicle, p. 1289.

which

which occasion she wrote an epistle in latin to that princeſs, which I will here add from Mr. Strype, as a ſpecimen of her ſkill in that language; becauſe it has been doubted whether ſhe underſtood it, altho' we have ſeveral latin epiſtles in print \* which were addreſs'd to her.

Cum multa ſint, Nobiliſſima ac Amantiſſima Domina, quæ me facile invitant hoc tempore ad ſcribendum, nihil tamen perinde me movit atque cura valetudinis tuæ, quam, ut ſpero, eſſe optimam, ita de eadem certiorem fieri, magnopere cupio. Quare mitto hunc nuntium quem judico fore tibi gratiſſimum, tum propter artem illam Muſicæ, qua te ſimul ac me oppiddò oblectari non ignoro; tum quod a me proſectus tibi certiſſime referre poſſit de omni ſtatu ac valetudine meâ. Atque ſanè in animo fui ante hunc diem iter ad te feciſſe, teque coram ſalutâſſe; verum voluntati meæ non omnia reſponderunt. Nunc ſpero hac Hyeme, idque prope diem, propius nos eſſe congregſſuras. Quo ſanè mihi nihil erit jucundum magis, aut magis volupe.

Cum autem, ut accepi, ſumma jam manus impoſita ſit per *Maletum* operi *Eraſmico* in *Johannem* (quod ad tralationem ſpectat) neque quicquam nunc reſtet, niſi ut juſta quædam vigilantia ac cura adhibeatur in eodem corrigendo, te obſecro, ut opus hoc pulcherrimum atque utiliſſimum, jam emendatum per *Maletum* aut aliquem tuorum, ad me tranſmitti cures;

\* In Fuller and Strype's eccleſiaſtical hiſtories: and in Mr. Hearne's appendix to his edit. of *Titii Livii Foro-Julienſis Vita Henrici quinti regis Angliæ*.

Dr. Smith and Mr. Hearne imagined this letter of Queen Katherine's to be wrote to the lady Elizabeth. Vid. T. Livii *Foro-Julienſis*. p. 108. 'Tis very ſtrange how

theſe learned men who were ſo converſant in Engliſh hiſtory could be ſo much miſtaken; ſince every body who is acquainted with our eccleſiaſtical hiſtorians knows that Dr. Mallet was lady Mary's chaplain. And that lady Elizabeth was then too young to undertake ſo great a work.

quo suo tempore preli dari possit: Atque porro significes, an sub tuo nomine in lucem felicissime exire velis, an potius incerto Autore. Cui operæ mea sane opinione injuriam facere videberis, si tui nominis autoritate etiam posteris commendatum iri recusavaris: in quo accuratissimè transferendo tantos labores summo Reip. bono suscepisti; plurèsq; (ut fatis notum est) susceptura, si valetudo corporis permisisset. Cum ergo in hac re abs te laboriose admodum sudatum fuisse nemo non intelligat, cur quam omnes tibi meritò deferant laudem rejicias, non video. Attamen ego hanc rem omnem ita relinquo prudentiæ tuæ, ut quancūque velis rationem inire, eam ego maxime approbandam censuero.

Pro crumena quam ad me dono misisti ingentes tibi gratias ago. Deum Opt. Max. precor, ut vera ac intaminata felicitate perpetuò te beare dignetur. In quo etiam diutissimè valeas. Ex *Hanworthia* 20 Septembris

Tui studiofissima ac amantissima

Katherina Regina, K. P.

This translation of Erasmus's paraphrase was begun in the year 1545, but was not published till 1548, just before the death of the Queen: and was perhaps thus long retarded by the great alterations which then happened in the affairs both of church and state.

Several letters of this Queen's besides the abovementioned, are still preserved: viz.

A letter to King Henry; then in his expedition against France. The whole runs in a strain of great tenderness and humility;

humility ; and is excellently adapted to the humour of that prince. Also,

An epistle to the Univerſity of Cambridge, in answer to an addrefs sent from thence to her Majesty, as abovementioned. Likewise,

An epistle to the lady Wriothesly ; comforting her for the loss of her only son.

These are published by Mr. Strye in his appendix to the second volume of his annals ; with a long and pious prayer of Queen Katherine's, composed by her in short ejaculations suited to her condition. Begins,

“ Most benign Lord Jesu, grant me thy grace, that it may  
“ always work in me, and persevere in me unto the end.

“ Grant me, that I may ever desire and will that which  
“ is most pleasant and acceptable unto thee.” And goes on to a great length, breathing out the devout thoughts of her heart.

In the catalogue of manuscripts in the library of Corpus Christi College in Cambridge, Fol. London 1722. p. 87, is mentioned, a letter of Queen Katherine Parr, to the college of Stoke, that Edward Waldgrave may have a lease of their manor of Chipleye in Suffolk.

And also in the *Sylloge Epistolaram*, printed by Mr. Hearne at the end of his edition of Titus Livy's Life of King Henry the fifth, p. 209, is a letter from Queen Katherine to her third husband the lord Admiral ; dated from Chelsey, 1548.

In the collection of state papers, published by Mr. Heynes, pages 61, 62, are two letters from the Queen to the lord admiral. These two epistles (and the abovementioned) relate to the domestic broils between the duke of Somerset and the lord admiral, and other private affairs.

In

In a volume of manuscript letters in Mr. Ashmole's study, number 1720, \* is an epistle wrote with the Queen's own hand to the lord admiral upon the same topick.

\* Bishop Tanner in his *Bibliotheca*, article *Lutyng*, mentions two letters in this volume, from the Queen to the admiral: but upon the most careful search, I could find but one: and yet by the chasim in the paging, it is very evident that it was once to be found there. The great desire which the compiler of these memoirs has that every thing of this nature may be preserved, will he hopes excuse the liberty he takes of observing, that it is to be lamented that the Curators were not empowered to remove these valuable collections of manuscripts, when ever they saw necessity required it, to the famous Bodleian repository: where they would be kept with all due care. As the principal design of the worthy donors was to have their collections preserved; there are many and just causes which might make such a removal appear more agreeable to their intentions, however it may literally vary from their directions. As Mr. Strype, Mr. Hearne and Mr. Heynes judged other letters of Queen Katherine's which are of as little consequence as this which remains in Mr. Ashmole's collection, worthy of publication; I gladly follow their example in preserving this Epistle; fearing lest it should share the same fate with the other. The letter may be found at p. 5. and is as follows:

" My lord, as I gether by your letter  
" delivered to my brother Harbert, ye ar  
" in sum fere how to frame my lord your  
" brother to speke in your favour; the  
" denyall of your request schall make hys  
" foly more manifest to the world, which

" wyll more grive me, then the want of his  
" spekyng: I would not wyfliche yow im-  
" portune for hys good wyll, yf it cum  
" nott frankly at the fyrst, yt shall be  
" sufficyent ones to have requyre yt, and  
" after to cessie. I wold desire ye myght  
" obteyne the Kynges letters in your fa-  
" vour, and also the ayde and furtherance  
" of the moole notable of the counsell,  
" suche as ye schall thynke convenient,  
" whiche thyng obtayned schal be no  
" small schame to your brother and lovyng  
" syster, in case they do not the lyke.  
" My lord where as ye charge me with  
" a promyse written with myne one hand,  
" to chaunge the two yeres into two  
" monethes, I thynke ye have no suche  
" playne sentence wrytten with my hand.  
" I knowe not wether ye be a paraphryser  
" or not, yf ye be lerned in that science  
" that ys possyble ye may of one word  
" make whole sentence, and yet nott at  
" all tymes after the true meanyng of the  
" wryter, as yt aperyth by thys yowr ex-  
" polycyon upon my wrytyng. When  
" yt shal be yowr pleasure to repayre he-  
" ther ye must take sum payne to cum  
" erly in the mornyng that ye may be  
" gone again by seven a clocke, and so I  
" suppose ye may come without suspect.  
" I pray you let me have knowlege over  
" nyght at what hower ye wyll come that  
" yowr porterssch may wayte at the gate  
" to the feldes for you. And thus wyth  
" my mooste humble and herty comen-  
" datyon I take my leve of you for thys  
" tyme, gvyng you lyke thanks for  
" yowr comyng to the court when I was  
" there. From Chelsey.

" I wyll

King Henry dying upon the 28th of January 1546-7, when she had been his wife three years, six months and five days; she was not long after married to Sir Thomas Seymour, lord admiral of England, and uncle to King Edward the VI. This unhappy marriage soon put a stop to all her temporal enjoyments: for between the matchless pride and imperiousness of her sister in law the dutchess of Somerset; and the boundless ambition and other bad qualities of the admiral, such furious animosities ensued as proved the destruction of both families: and interrupted her studies and contemplations in such a manner, that after this marriage I find no more of the productions of her pen, or any thing considerable, besides her procuring the publication of the abovemention'd work.

She lived but a short time with this gentleman; for after being deliver'd of a daughter, she dyed in child-bed in the month of September, 1548, not without suspicion of poison, as several of our writers observe<sup>b</sup>. And indeed, she herself was apprehensive of unfair dealing; and roundly reproached the admiral on her death bed, for his great unkindness to her.

" I wyll kepe in store tyll I speke with  
" you, my lordes large offer for Fausterne,  
" at which time I schal be glad to knowe  
" your further pleasur therein.

" By her that ys and shal be yowr  
" humble true and lovyng wyffe

" Kateryn the Queen, K. P.

Endorsed,  
The Queenes letter from Chelsey to the  
L. admiral.

<sup>b</sup> Godwyn's Annals, English edit. p.  
132. Dugdale's Baronage, vol. 2. p. 368.  
Strype's Historical Memorials, vol 2d.

chap. 15, p. 125. The title of a paper in the Salisbury collection, published by Mr. Haynes, pag. 103, 104. would tempt one to think that some inquiry was made into the manner of the Queen's death, and the admiral's conduct on that occasion. As this paper is remarkable, and serves to confirm another observation which I have made, I will here give an exact transcript of it.

" Elizabeth Tyrwhyt's *Confession*.

" A too dayes asfor the deth of the  
" Queen, at my comyng to har in the  
" mornynge, she askyd me wher I had ben  
" so long, and sayed unto me, she dyd  
" fere

Where she died, or in what place she lies buried, I know not; nor can meet with any information among our historians, though many of them mention her death, and speak of her with such regard as makes the omission of such a circumstance appear somewhat extraordinary. Nay, even the industrious Mr. Strype, who has filled up so many chasms, and added so much to the writings of those who preceded him in the history of those times, is nevertheless deficient in this respect: however, he has made some amends in obliging the world with the following latin epitaph composed in memory of her, by Dr. Parkhurst, one of her domestic chaplains, and afterwards bishop of Norwich\*.

" fere such things in herself, that she was  
 " fuer the cold not lyve: whereunto I  
 " answaryd, as I thought, that I sawe na  
 " lyklyhod of deth in har. She then  
 " haveyng my lord admyrall by the hand,  
 " and dyvers other standyng by, spake  
 " thes wardys, partly, as I tooke hyt,  
 " idylly, *My lady Tyrwhyt, I am not wel*  
*bandelyd, for thus that be about me caryth*  
*not for me, but standyth, lawghyng at my*  
*gref; and the moor good I wyl to them, the*  
*les good they wyl to me: whereunto my*  
 " lord admyrall answeryd, why swet-hart  
 " I wold you no hurt. And the faed to  
 " hym agayn alowd, no my lord, I thinke  
 " so; and imedyetly she fayed to hym  
 " in hys ere, but, my lord, you have  
 " geven me many throwd tauntes. Thos  
 " wordys I parlawyd the spake with  
 " good memory, and very sharply and  
 " earnestly, for har mynd was for unquyet-  
 " rydd. My lord admyrall parfewyng  
 " that I hard hyt, callyd me asyd, and  
 " asked me what she fayed; and I declaryd

" hyt plainly to him. Then he confowl-  
 " ryd with me, that he wold ly down on  
 " the bed by har, to loke if he could  
 " pacyfy har unquyetnes wit gentyll ca-  
 " myncacyon; whereunto I agred. And  
 " by that tyme he had spoken thre or four  
 " wordes to har, she answered hym very  
 " rowndly and sharly, sayeng, my lorde,  
 " I wold have geven a throwland markes  
 " to have had my full talk wyth *Hecyke*,  
 " the fyrst day I was delyveryd, but I  
 " doorft not, far displeyng of you: and  
 " I heryng of that, parfewyd har trouble  
 " to be so gret, that my hart wold farve  
 " me to her no moor. Sych lyke comuny-  
 " cacyon she had with him the space of  
 " an owr; wych they dyd hear that sat  
 " by har bed &c.

ELIZABETH TYRWHYT.

\* Vid. Appendix to the second vol. of Strype's annals, p. 49.

Incom-



Incomparabilis fœminæ Catharinæ, nuper Angliæ, Franciæ,  
& Hiberniæ reginæ, dominæ mææ clementissimæ, epitaphium.  
Anno 1548.

Hoc regina novo dermit Catherina sepulchro,

Sexus fœminei flos, honor atque decus.

Hæc fuit HENRICO conjux fidissima regi :

Quem postquam è vivis Parca tulisset atrox ;

Thomæ Seymero (cui tu, Neptune, tridentem  
Porrigis) eximio nupserat illa viro.

Huic peperit natam : a partu cum septimus orbem

Sol illustrasset, mors truculenta necat.

Defunctam madidis famuli deflemus ocellis ;

Humectat tristes terra Britannia genas.

Nos infelices mæror consumit acerbus :

Inter cœlestes gaudet at illa choros.

The epitaph of the incomparable Lady Catherine, late Queen  
of England, France and Ireland ; my most indulgent mistress.  
A. D. 1548.

In this new tomb the royal Cath'rine lies,

Flow'r of her sex, renowned, great and wise !

A wife, by ev'ry nuptial virtue known ;

And faithful partner once of Henry's throne :

To Seymour next her plighted hands she yields ;

(Seymour ! who Neptune's trident justly wields.)

From him a beauteous daughter blest'd her arms,

An infant copy of the parent's charms :

When now sev'n days this tender flow'r had bloom'd,

Heav'n in it's wrath the mother's soul resum'd.

Great Cath'rine's merit in our grief appears ;

While fair Britannia dews her cheek with tears.

Our loyal breasts with rising sighs are torn,

With saints she triumphs—we, with mortals mourn.

O

L A D Y  
J A N E G R A Y.

**L**ADY Jane Gray, the eldest daughter of Henry Gray Marquis of Dorset, and Duke of Suffolk, by Frances Brandon eldest daughter of Charles Brandon Duke of Suffolk, by Mary his wife, Queen Dowager to Lewis the twelfth of France, and youngest daughter of King Henry the seventh, was a Lady not more distinguish'd by her descent, than by her extraordinary accomplishments: And these too, were not only great in themselves, but adorned with such sweetness of temper, and such innate goodness of heart, as rendered her the delight and wonder of all that knew her.

She discovered an early propensity to all kinds of good literature; and having a fine genius, improved under the tuition of Mr. Elmer (afterwards Bishop of London) she made a most surprizing progress in the languages, arts and sciences. She understood perfectly both kinds of philosophy; and could express herself very properly, at least in the Latin and Greek tongues<sup>4</sup>:

<sup>4</sup> We are assured by Mr. Ascham that she wrote in the latter with great strength of sentiment. And when he was in Germany, he wrote to her tutor, soliciting him to engage her to write a letter in Greek to himself, and another to Sturmius. Vid. Ascham's Epist. Ed. Oxon. pag. 237, 238.

and

and we are informed by a noble knight\* who was cotemporary with her, that she was well versed in Hebrew, Chaldee, Arabic, French and Italian. And he adds, that she play'd well on instrumental music, writ a curious hand, and was excellent at her Needle; and, notwithstanding all these rare endowments, that she was of a mild, an humble, and modest spirit; and never shewed an elated mind, till she shewed it at her death. But above all, she was very happy in having early imbibed the principles of the protestant religion; which she embraced as a learned writer observes', not out of any outward compliance with the present current of the times; but because her own most excellent judgment had been fully satisfied in the truth and purity thereof. But this indeed will best appear from her so constantly adhering to them, and being so strongly fortify'd against all attacks of popery; that neither the hopes of grandeur, nor the fears of death could reconcile her to it. It may not be amiss to give an instance of her early aversion to one of the absurd tenets of the roman church, as I find it in the *Acts and Monuments of the Church*, p. 2128. Edit. 1583.

“ Being, when she was very young, at the Lady Mary's  
 “ house at Newhall in Essex, as she was walking by the  
 “ chapel with the Lady Anne Wharton, that lady made low  
 “ obeisance to the sacrament hanging on the altar, which  
 “ when Lady Jane saw, she wondered why she did so, and  
 “ asked her whether the Lady Mary were there or not. Lady  
 “ Wharton answered no, but said, she made her curtsy to  
 “ him that made us all. Why, reply'd the Lady Jane, how

\* Sir Thomas Chaloner. See Strype's Memorials Ecclesiastical, vol. 3. p. 93. and Appendix, p. 17.      † Dr. Heylin in his History of the Reformation, p. 149.

“ can He be there that made us all, and yet the Baker made him? This her answer coming to the Lady Mary’s ear, she never loved her after as is credibly reported.”

Of her strong affection to learning, there is a remarkable testimony given by Mr. Ascham †, which, as it does honour to herself and learned preceptor, I cannot pass by in silence. “ One example (saith he) whether love or fear doth work more in a child, for vertue and learning, I will gladly report: which may be heard with some pleasure, and followed with more profit. Before I went into Germany, I came to Brodegate in Leicestershire, to take my leave of that noble lady, Jane Gray, to whom I was exceeding much beholding. Her parents the Duke and the Dutchess, with all the household, gentlemen and gentlewomen, were hunting in the Park: I found her in her chamber, reading *Plædon Platonis* in Greek, and that with as much delight, as some gentlemen would read a merry tale in Boccace. After Salutation, and duty done, with some other talk, I asked her, why she would loose such pastime in the Park: smiling she answered me; I wisse, all their sport in the Parke, is but a shadow to that pleasure that I find in Plato: Alas, good folk, they never felt what true pleasure meant. And how came you, madam, quoth I, to this deep knowledge of pleasure, and what did chiefly allure you unto it, seeing not many women, but very few men have attained thereto. I will tell you, saith she, and tell you a troth, which perchance ye will marvel at. One of the greatest benefits that ever God gave me, is, that he sent me so sharp and severe parents, and so gentle a schoolmaster. For, when I am in

† Vid. his Schoolmaster, p. 11.

“ presence

“ presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry, or sad, be sewing, dancing, or doing any thing else, I must do it, as it were, in such weight, measure and number, even so perfectly as God made the world ; or else I am so sharply taunted, so cruelly threatned, yea presently sometimes, with pinches, nips and bobs, and other ways, (which I will not name, for the honour I bear them) without measure misorder'd, till the time come, that I must go to Mr. Elmer ; who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing, whiles I am with him. And when I am called from him, I fall on weeping, because, whatsoever I do else, but learning, is full of grief, trouble, fear and whole misliking unto me. And thus my book hath been so much my pleasure ; and bringeth daily to me more pleasure and more, that in respect of it, all other pleasures in very deed, be but trifles and very troubles unto me. I remember this talk very gladly, (saith Mr A.) both because it is so worthy of memory, and because also it was the last talk that ever I had, and the last time that ever I saw that noble and worthy lady.”

The elegant character that Jerom Cardan has given us<sup>b</sup> from his own knowledge, of the great learning and abilities of King Edward the sixth is perfectly astonishing : And yet we are assured by an author<sup>c</sup>, who had great opportunities of knowing those affairs with certainty, that she was not only equal, but also superiour to him in learning, and skill in the learned languages. “ If her fortune (says he) had been as good as her bringing up, joyned with fineness of wit :

<sup>b</sup> In his book of Genitures.

<sup>c</sup> Acts and Mon. of the Church.

undoubtedly

“ undoubtedly she might have seemed comparable, not only  
 “ to the house of the Vespasians, Sempronians, and mother of  
 “ the Grachies; yea, to any other women besides that deserveth  
 “ high praise for their singular learning; but also to the uni-  
 “ versity men, which have taken many degrees of the  
 “ Schools.”

Those great attainments, and amiable qualities, endeared her so much to the young king, that he was the more easily seduced by the base artifices, and wicked insinuations of the Duke of Northumberland to seclude his sisters from the succession to the Throne, and convey it by will to the Lady Jane. The Duke of Northumberland in order to get the crown into the possession of his own Family, contrived a match between the Lord Guilford Dudley his fourth son, and the Lady Jane Gray, which was solemnized at Durham-Place, about the beginning of May, 1553, <sup>a</sup>. But now, alas! she must soon bid adieu to the sweet delights of study, and improvement of the mind; for by the infinite ambition of her father-in-law, and the stupendous folly of her own father, she was violently pushed upon a precipice which proved fatal to her. Soon after her marriage, the king declined apace, and died on the sixth of July following, (An. 1553,) not without suspicion of poison.

When the Duke of Northumberland acquainted her that the King was dead, and had declared her his successor, and that her title was recognized &c. the news was by no means acceptable to her: She appeared disturbed, and at a loss, and was not at all reconciled to her advancement. But since an answer must be given, after some pause for recollection (says

<sup>a</sup> Vid. Holinshed's Chron. vol. 2. p. 1083. Ed. 1587.

Mr. Collier <sup>1</sup>;) she told the Duke of Northumberland, that as far as she understood, natural right and the constitution of the kingdom, cast the government upon the Princess Mary : That she was unwilling to incumber her life and her conscience with a character which did not belong to her : That those who broke through right to grasp a scepter, were infamous in story : That to scruple the stealing of a shilling, and digest the usurpation of a crown, was meer bantering of justice, and mocking God Almighty. To this she added the instability of human affairs, and the danger of publick eminence ; and therefore desired the liberty of a private station : But being solicited to accept the crown, by the two dukes, her mother, and her husband, she forced her inclination, resigned to their importunities, and was draged as it were into the acceptance of a crown ; and since she was but a young lady with so much authority to mislead her ; since she was so earnestly pressed by such near relations ; 'tis no wonder to find her understanding surpris'd, and that she should surrender herself to their disposal. And being thus drawn into an unwilling compliance, she was immediately proclaimed Queen, and had the keys of the tower deliver'd to her, &c. But the preparation which the lady Mary had made, by the assistance of the Suffolk Men, and other friends, in order to recover her right, together with the general coldness and neglect observed in the lady Jane's, or rather Northumberland's cause, induced the two dukes after a few days of mock grandeur were past, to lay aside their ambitious views, and precipitate pretension to the crown ; and by a feigned submission, they seem'd to acquiesce, and act in favour of lady Mary. Upon this sudden turn of affairs the duke

<sup>1</sup> Church History, vol. 2. Lib. v. p. 334. Also Fox's Acts and Monuments &c.

her father came to her, and order'd her to lay aside the state of a Queen, and content herself with the fortune of a subject. She not at all discomposed, told her father, that she was much better pleased with this news, then when she ascended the throne purely in obedience to himself and her mother. She was sensible her resigning to their authority, tho' against her inclination, was a great fault, but now she did that which perfectly pleased her.

Queen Mary being seated in the throne, the lady Jane together with her husband lord Guilford Dudley, were committed to the Tower, and on the 13th of November were both arraigned at Guild-Hall, and brought in guilty of treason.

Soon after this the duke of Suffolk her father's engaging in Wyatt's rebellion, proved fatal to this his excellent daughter : and she acquainted him by a letter (wrote in the most tender terms) that she was not insensible he had shorten'd her days. Before this last revolt, the Queen seem'd disposed to deal gently with her : for after she was found guilty of high treason, she had the liberty of the parade in the tower, and of walking in the Queen's garden. But now 'twas thought necessary to proceed to extremities, and that the Queen could not be safe so long as the other was living. This being resolved many Roman Catholicks, Men of the greatest repute for learning and abilities were sent unto her, to dissuade her from the true profession of the Gospel, which from her cradle she had ever held ; each striving by art, by flattery, by threatnings, by promise of life, &c. to bring her over to the church of Rome: but all their endeavours proved ineffectual ; for she had art to confound their art, wisdom to withstand their flatteries, resolution above their menaces, and such a true knowledge of life, that death was to her no other than a most familiar acquaintance. At last Mr. Feckenham, an eminent divine, chaplain  
to



to Queen Mary, and afterwards abbot of Westminster, was sent to her, to give her notice that she must die, and offer'd to reconcile her to the R. C. Religion. She received the first part of this message with great temper and unconcernedness: But as to the other, she said she had no leisure to enter upon controversy, but should spend the little time she had, in preparing for eternity. Mr. Feckenham believing she was willing to get more time, went to the Queen and procured a reprieve for three days. When he acquainted her with it, he desired she would hear him upon the subject of religion. She told him he mistook her meaning, that she was by no means fond of living longer, that she had not the least intention or design that he should sollicite the Queen on that occasion. But Mr. Feckenham being very pressing to converse with her on religious subjects, at last they engaged in a dispute concerning justification by faith, the number of the sacraments, transubstantiation, communion in one kind, and the authority of the Church. This conference gain'd her much esteem, and is greatly admired and commended by bishop Burnet, Mr. Collier and other ecclesiastical historians. But I will not forestall the reader's judgment by giving my own, or other people's opinions concerning it, I shall rather chuse to give an entire transcript of it, and leave the reader to judge for himself. Here then follows the conference between the Lady Jane and Mr. Feckenham touching her faith and religion, as it was wrote and subscrib'd by her own hand.

" Feckenham. What thing is required in a christian?

" L. Jane. To believe in God the Father, in God the Son, in God the Holy Ghost, three Persons and one God.

" Feck. Is there nothing else requir'd in a christian but to believe in God?

P

" L. Jane.

" L. Jane. Yes: we must believe in him, we must love him with all our heart, with all our soul, and all our mind, and our neighbour as our self.

" Feck. Why then faith justifieth not, nor saveth not?

" L. Jane. Yes verily, faith (as St. Paul faith) only justifieth.

" Feck. Why St. Paul faith, *If I have all the Faith of the world, without love, it is nothing.*

" L. Jane. True it is, for how can I love him I trust not, or how can I trust in him whom I love not? faith and love ever agree together, and yet love is comprehended in faith.

" Feck. How shall we love our neighbour?

" L. Jane. To love our neighbour is to feed the hungry, clothe the naked, and to give drink to the thirsty, and to do to him as we would do to our selves.

" Feck. Why then it is necessary to salvation to do good works, and it is not sufficient to believe?

" L. Jane. I deny that. I affirm that faith only saveth; but it is not meet for all christians, in token that they follow their master Christ, to do good works; yet may we not say, nor in any wise believe, that they profit to salvation; for altho' we have done all we can, yet we are unprofitable servants: and the faith we have only in Christ's blood, and his merits saveth.

" Feck. How many sacraments are there?

" L. Jane. Two; the one the sacrament of baptism, and the other the sacrament of the Lord's supper.

" Feck. No, there be seven sacraments.

" L. Jane. By what scripture find you that?

" Feck. Well, we will talk of that hereafter: but what is signified by your two sacraments?

" L. Jane.

“ L. Jane. By the sacrament of baptism I am wash'd with water, and regenerated in the spirit, and that washing is a token to me that I am the child of God : the sacrament of the Lord's supper is offer'd unto me as a sure seal and testimony that I am, by the blood of Christ which he shed for me on the cross, made partaker of the everlasting kingdom.

“ Feck. Why, what do you receive in that bread? Do you not receive the very body and blood of Christ?

“ L. Jane. No surely, I do not believe so. I think at that supper I receive neither flesh nor blood, but only bread and wine ; the which bread when it is broken, and the wine when it is drunk, putteth me in mind how that for my sins the body of Christ was broken, and his blood shed on the cross ; and with that bread and wine I receive the benefits which came by breaking of his body, and by the shedding of his blood on the cross for my sins.

“ Feck. Why but, madam, doth not Christ speak these words, take, eat, this is my body : Can you require any plainer words? Doth he not say, that it is his body?

“ L. Jane. I grant he saith so ; and so he saith likewise in other places, I am the vine, I am the door, it being only but a figurative borrow'd speech. Doth not St. Paul say, he calleth those things which are not, as tho' they were? God forbid that I should say, that I eat the very natural body and blood of Christ ; for then either I would pluck away my redemption, or confess there were two bodys, or two christs : Two bodys, the one body was tormented on the cross ; and then if they did eat another body, how absurd? Again, if his body was eaten really, then it was not broken upon the cross ; or if it were broken upon the cross (as it is doubtless) then it was not eaten of his disciples.

“ Feck. Why is it not as possible that Christ by his power  
 “ could make his body both to be eaten and broken, as to be  
 “ born of a Woman without the seed of a man, and as to  
 “ walk on the sea having a body, and other such like miracles  
 “ which he wrought by his power only ?

“ L. Jane. Yes verily ; if God would have done at his last  
 “ supper a miracle, he might have done so ; but I say, he  
 “ minded not intended no work or miracle, but only to break  
 “ his body and shed his blood on the cross for our sins. But  
 “ I beseech you answer me to this one question, where was  
 “ Christ when he said, *take, eat, this is my body* ? Was he not  
 “ at the table ? When he said so, he was at that time alive,  
 “ and suffered not till the next day. Well, what took he but  
 “ bread ? And what gave he but bread ? Look, what he took  
 “ he brake, and look, what he brake he gave, and look what  
 “ he gave that they did eat ; and yet all this while he him-  
 “ self was at supper before his disciples, or else they were  
 “ deceived.

“ Feck. You ground your faith upon such authors as say  
 “ and unsay both with a breath, and not upon the church, to  
 “ whom you ought to give credit.

“ L. Jane. No, I ground my faith upon God's Word, and  
 “ not upon the church ; for if the church be a good church,  
 “ the faith of the church must be try'd by God's Word, and  
 “ not God's Word by the church, neither yet my faith :  
 “ Shall I believe the church because of antiquity ? Or shall I  
 “ give credit to that church which taketh away from me a  
 “ full half part of the Lord's Supper, and will let no layman  
 “ receive it in both kinds, but the priests only themselves ?  
 “ which thing if they deny to us, they deny us part of our  
 “ salvation : And I say, that it is an evil and no good church,  
 “ and not the spouse of Christ, but the spouse of the Devil,  
 “ which

" which altereth the Lord's Supper, and both taketh from it, and addeth to it. To that church, I say, will God add plagues, and from that church will he take their part out of the book of life. You may learn of St. Paul how he did administer it to the Corinthians in both kinds, which since your church refuseth, shall I believe it? God forbid!

" Feck. That was done by the wisdom of the church, and to a most good intent, to avoid an heresy which then sprung in it.

" L. Jane. O but the church must not alter God's Will and ordinances for the colour or gloss of a good intent; it was the error of king Saul, and he not only reaped a curse, but perished thereby, as is evident in the holy scriptures.

" To this Mr. Feckenham gave me a long, tedious, yet eloquent reply, using many strong and logical persuasions to compel me to have lean'd to their church; but my faith had armed my resolution to withstand any assault that words could then use against me: Of many other articles of religion we reasoned, but these formerly rehearsed, were the chiefest and most effectual."

subscribed,

JANE DUDLEY.

Holinshed says " she wrote diverse things highly to her commendation. And Sir Richard Baker informs us " that he wrote diverse excellent treatises. But what those treatises are, or where they may be found, I know not.

— Chronicle, p. 1169. Ed. 1587.

— Chronicle, p. 325. Ed. 1670.

In

In the time of her imprisonment, she wrote a long epistle to a noble friend of hers in the court of England, says the author of the short account of her, printed in a book called *the Phoenix* \*. But all other writers which I have met with, say, that it was to Dr. Harding her father's chaplain, who had then apostatized from the true faith; and was afterwards the great antagonist of the famous bishop Jewel. She writes to him (as Mr. Collier justly observes) in a very pathetic strain to recover him. She endeavours to move him by the terrors of the other world, tells him he ought to prefer his conscience to his life: Cites several passages from scripture, and church history, to work him to repentance and resolution. The discourse is remarkably pious and discovers no ordinary share of elocution.

Bishop Burnet tells us †. that he had two of her letters in latin, writ to Bullinger, copied from the originals, all in her own hand, written in a pure and unaffected stile. She was then entring on the study of the Hebrew, in the method that Bullinger advised her. She expresses, in these her letters, a wonderful respect and submission to him, with a great strain of modesty, and a very singular zeal for religion. These letters seem to be the very same that are lately printed, together with two other latin epistles of hers; the third to Bullinger, and the fourth to her sister the lady Katherine Gray (which I shall take notice of by and by) in a book entitled, *Epistolæ ab Ecclesiæ Helveticæ Reformatoribus vel ad eos scriptæ. Quibus multa Theologica, Historica, Politica, & maxime Ecclesiastica continentur. Centuria Prima. Ex Autographis recensuit ac edidit Joh. Conradus Fueslinus. Tiguri, 1742. octavo.* As the three first of those letters do not contain any thing

\* Vid. Vol. 2. p. 28.

† History of the Reformation, part

3. Lib. 5. p. 225.

historical,

historical, or very remarkable, I shall make no observations on them. But the last being full of pious exhortations, and divine love, and these express'd at such a time as the sincerity of them cannot well be call'd in question; I will here give a transcript of it.

Having been reading in her Greek testament, the night before her death, upon closing up the book, she observed some spare leaves of clean paper at the end of it, on which she immediately wrote the following letter \*.

Mitto ad te CATHARINA Soror ! librum, etsi foris quidem nullo auro bracteatum; intus tamen quovis auro & Margaritis infinitis modis superiorem. Codicillus est divinæ legis & novissimi testamenti sœdus, quod nobiscum miserrimis peccatoribus pepigit Deus. Cujus ductu, si Te sequacem præbueris lectricem, perduceris non ad hujus mundi omnibus momentis nutantia bona; sed ad veræ felicitatis atque æternæ vitæ immortalæ possessionem. Docebit Te & pie vivendi & bene moriendi rationem. Denique plus hinc tibi lucri accessurum est, quam alioqui ex infelicis & captivi parentis tui terris & latifundiis omnibus. Quemadmodum enim, si integræ illi res mansissent et incolumis status, ad Te, quæ jam proxima es hereditaria illius omnia bona obvenissent; Ita si nunc graviter & studiose felicissimum hujus testamenti arvom evolveris, cam reperiēs margaritam, eas Tibi opes parabis, quas nec rapaces avaritiæ manus eripient, nec fures deprædabuntur, nec corrumpent tineæ.

\* Bishop Burnet says, she wrote this letter in Greek: And the justly celebrated Cambridge Antiquary Mr. Baker, supposes she wrote it in English, because it is printed in that Language by Mr. Fox, in his *Acts and Monuments of the Church*. See the appendix to Bishop Burnet's third Vol. of the History of the Reformation, p. 409.

Id unice sit Tibi Studio, chara Soror! ut cum DAVIDE proficias & mediteris in lege Domini Dei tui. Sic vive, ut quotidie discas mori, quo per mortem ad vitam contendas nunquam deinde perituram. Nec te fallat teneræ tuæ ætatis flos, & juventæ fiducia, quasi hoc nomine longiorem Tibi vitam pollicens. Æque enim cito, si evocarit Deus, juvenis & virgunculæ teneræ, atque decrepiti abripiuntur senes. Assidue igitur in hoc incumbere, ut mori assueas. Hoc quidquid est mundi abjice, Diabolo obstitte, carnis respue cupiditates, Te ipsam totam exue, in Domino unice te oblecta: sic deploras admissa tua, ne quid desperes tamen; in fide sis alacris, ne interim immodica ruas confidentia; semperque cum beato PAULO dissolvi expete, ut sis cum CHRISTO, in quo quisquæ est, etiamsi mortuus fuerit, non potest tamen non vivere. Sic Te compara ac vitam institue, ut cum fideli servo omnibus horis advigiles, etiam nocte media: ne, quum mors ingruerit, tanquam fur nocturnus, Te imparatam, ac cum servis Satanæ stertentem, aut cum fatuis virginibus oleo destitutam, aut inter eos, quibus vestis deest nuptialis, reperiat, atque ita e nuptiis excludaris. Te in Christo exhilara, quod etiam nunc facere Te confido. Quoniamque professione & titulo censeris inter Christianos, hujus ergo incede vestigiis, cujus gestas nomen, crucemque tolle tuam, peccata tua in ejus impone humeros, atque cum perpetuo amplectere.

Quod ad mortem meam attinet, hortor Te, adamata soror! mecum pariter lætari velis, quando a corruptione ad incorruptionem me mors ista transferet. Persuasissimum enim hoc habeo, momentanæ hujus vitæ jacturam mihi cessuram in vitæ nunquam desituræ lucrum, quam Tibi etiam germana soror, opto mecum aliquando in Domino contingere. Interim custodiat Te pietas illius, ut vivens in timore ipsius, ita moriaris, ut integram vitam Christianam ad finem usque tuearis, a qua  
Te



Te nunquam abduci patiaris neque spe vitæ, nec mortis minis, nam si veritatem illius abnegabis ullis vitæ hujus præmiis, ille vicissim Te abnegabit & vitæ dies contrahet. Sin illi adhærebis, vitam tuam in longum producet, in consolationem animæ tuæ & gloriam, omnipotens Dominus me modo, Te posthac quum ille videbitur, perducatur. Vale germana soror, ac fiduciam omnem in Domino constitue, in quo solo universum tuum auxilium situm est. Amen.\*

Tua germana soror

JOANNA.

After the lady Jane had finished this exhortation to her sister, and sent it away by her servant, there came unto her two bishops and other learned doctors of the Romish religion, who had more than two hours conference with her; striving with all their powers to have drawn her to have died in the obedience of their church and communion, but found themselves entirely deceived; for her faith, being built upon the rock of Christ, was by no worldly persuasion to be either mov'd or shaken: so that at last they left her (as they said) a lost and forsaken member; but she, as before, pray'd for them, and with a most charitable patience endured their worst censures\*.

She also wrote a long prayer for her own use, in the time of her imprisonment, which is full of the most ardent devotion: and may be seen printed in Mr. Fox's *Acts and Monuments of the Church*.

\* I would have added the English of this epistle, for the satisfaction of those of the fair sex, and others, who do not understand latin; but as it has been already so frequently printed by others in our

own language, I thought it unnecessary.

\* Vid. the abovemention'd discourse, printed in the Phoenix, p. 42. Which discourse was before printed to 8vo, 1554, and in 4to, 1615.

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And

And now the fatal day of her execution being come, she was called to go to the scaffold ; in her way thither she met the dead body of lord Guilford Dudley her husband, whether thro' the malice of some great adversary, or the indiscretion of the officers is not certainly known : this sight was much more shocking to her than the ax itself, and was observed to draw many tears from her eyes. Having ascended the scaffold, after reverence done to the lords and others in commission, she turned herself to the people, and spake the following words.

“ My lords, and you good christian people, which come to  
“ see me die ; I am under a law, and by that law, as a never  
“ erring judge, I am condemned to die, not for any thing I  
“ have offended the Queen's Majesty, for I will wash my  
“ hands guiltless thereof, and deliver to my God a soul as pure  
“ from such trespasss, as innocence from injustice ; but only for  
“ that I consented to the thing I was inforced unto, constraint  
“ making the law believe I did that which I never under-  
“ stood : notwithstanding I have offended Almighty God, in  
“ that I have followed overmuch the lust of mine own flesh,  
“ and the pleasures of this wretched world, neither have I  
“ lived according to the knowledge which God has given me,  
“ for which cause God hath appointed unto me this kind of  
“ death, and that most worthily, according to my deserts ;  
“ howbeit I thank him heartily that he hath given me time  
“ to repent of my sins here in this world, and to reconcile  
“ myself to my redeemer, whom my former vanities have in  
“ a great measure displeased. Wherefore (my lords, and all  
“ you good christian people) I must earnestly desire you all  
“ to pray with me and for me whilst I am yet alive, that God  
“ of his infinite goodness and mercy will forgive me my sins,  
“ how numberless and grievous soever against him : and I  
“ beseech

“ beseech you all to bear me witness that I here die a christian woman, professing and avouching from my soul, that I trust to be saved by the blood, passion and merits of Jesus Christ my saviour only, and by no other means, casting far behind me all the works and merits of mine own actions, as things so far short of that true duty I owe, that I quake to think how much they may stand up against me : and now I pray you all pray for me, and pray with me :” and at those words, she turned to Mr. Feckenham, saying, shall I say this psalm ? And he said, yea. Then she said the psalm of *Miserere mei Deus* in English, in a most devout manner unto the end : and then she stood up and gave her maid Mrs. Ellen her gloves and handkerchief : her book to Mr. Bruges : to Sir Henry Gage, constable of the Tower (who desired her to bestow some small gift upon him as a memorial of her) her table book ; in which she had written three sentences, relating to her husband, in Greek, Latin and English. The Greek to this effect : “ That, if his executed body should give testimony against her before men ; his most blessed soul should give an eternal proof of her innocence in the presence of God.” The Latin added : “ That human justice was against his body, but the divine mercy should be for his soul.” The conclusion in English : “ That, if her fault deserved punishment, her youth at least, and her imprudence were worthy of excuse ; and that God and posterity would shew her favour.” Then she untied her gown, and the hangman pressing upon her to help her off with it, she desired him to let her alone, and turning to her two gentlewomen, they took off that, and her other things ; and gave her a handkerchief to tie about her eyes. Then the hangman kneeled down and asked her forgiveness, whom she most willingly forgave. Then he desired her to stand upon

Q 2

the

the straw, which she did ; and perceiving the block, she said, I pray you dispatch me quickly. Then she kneeled down, saying, will you take it before I lay me down ? and the hangman said, no madam. Then she tied the handkerchief about her eyes, and feeling for the block she said, where is it ? where is it ? one of the standers by guiding her to it, she laid her head down upon the block, and then stretched out her body, and said : Lord, into thy hands I commend my spirit, and so finished her life the 12th of Feb. 1553-4.

Thus did this worthy lady who was so remarkably void of all pride and ambition herself, fall a victim to those turbulent passions in her nearest relations ; but greatly lamented by all those who had any share of that virtue and goodness, or any taste for those accomplishments she was so eminently possessed of.

“ She had (says Dr. Fuller ‘) the Innocency of childhood, “ the beauty of youth, the solidity of middle, the gravity of “ old age, and all at eighteen “: The birth of a princess, the “ learning of a clerk, the life of a saint, yet the death of “ a malefactor for her parents offences.”

While she was in durance she wrote the following latin verses with a Pin.

Non aliena putes homini, quæ obtingere possunt,  
Sors hodierna mihi, tunc erit illa tibi.

JANE DUDLEY.

Deo juvante, nil nocet livor malus :  
Et non juvante, nil juvat labor Gravis.  
Post tenebras spero lucem.

“ Vid. Holy State, p. 311.  
Mr. Collier and others say she was scarcely seventeen when she was beheaded.  
Whate’er

Whate'er to man, as mortal, is assign'd,  
Should raise compassion, reader in thy mind.  
Mourn other's woes, and to thy own resign.  
That fate, which I have found may soon be thine !

## JANE DUDLEY.

While God assists us, envy bites in vain.  
If God forsake us ; fruitless all our pain !  
I hope for light after this darkness.

De Jana, D. Laurentij Humfredi decaſtichon.

Jana jacet sævo non æquæ vulnere mortis,  
Nobilis ingenio, sanguine, martyrio.  
Ingenium Latij ornavit fœmina musis.  
Fœmina virgineo tota dicata choro.  
Sanguine clara fuit, regali stirpe creata,  
Ipſaque Reginæ nobilitata throno.  
Bis Graia eſt, pulchrè Graijs nutrita camænis,  
Et priſco Graiùm ſanguine creta ducum.  
Bis Martyr, ſacræ fidei veriſſima teſtis :  
Atque vacans regni crimine, Jana jacet.

By ſudden fate, lo ! Jane is mix'd with earth !  
A martyr, fam'd for wit, and great by birth.  
The claſſick muſe her native thoughts improv'd ;  
A wife, by virgins honour'd and belov'd !  
By blood illuſtrious, born of royal race,  
And once herſelf advanc'd to regal place !

She

She won her title by a double claim,  
Nurs'd by each Graian muse, and Gray by name.  
A martyr twice the cause of truth she own'd :  
For that she suffer'd, was for that dethron'd.  
A Queen, yet spotless in her pow'r she stood,  
And, dying, seal'd religion with her blood.



L A D Y

## ELIZABETH FANE.

**L**ADY Elizabeth Fane wrote several psalms and pious meditations, and proverbs, in the English Tongue<sup>\*</sup>; which were printed by Robert Crowland with this title, *The Lady Elizabeth Fane's 21 Psalms, and 102 Proverbs*. London, 1550, Octavo.

Who this lady was, is to me very difficult to determine. By the title which is given her, one might imagine she was an earl's daughter: but it does not appear from Dugdale, Collins or any who have given the pedigree of the Fane family, that there was, or indeed could be any such lady in it, near the time when she lived. Therefore, whether she was the wife of Richard Fane, who married ELIZABETH the daughter and heir of Stidolph, and who was living in the latter end of Henry the 8th's reign; or of Sir Thomas Fane, whose first wife was ELIZABETH daughter of Sir Thomas Culpeper of Bedgebury in Kent Knight<sup>†</sup>; and who was engaged in Wyatt's rebellion in the first year of Queen Mary, I am very much at a loss to ascertain: for if she was living at the time when her book was printed, chronology will admit of either.

<sup>\*</sup> See Bishop Tanner's *Bibliotheca*, Article Fane; and Mr. Ames's *Historical Account of Printing in England*, p. 271.

<sup>†</sup> Vid. Mr. Collins's *Peerage*, Vol. 2. p. 202.

## M A R Y

## COUNTESS of ARUNDEL.

MARY ARUNDEL, was the daughter of Sir Thomas Arundel, Knight, by his second wife Catherine, daughter to Sir Thomas Greenvil, Knight; and was married, first to Robert Ratcliff who died without issue 1566, <sup>a</sup>: Secondly to Henry Howard Earl of Arundel <sup>b</sup>. She translated from English into Latin, *The wise sayings and eminent deeds of the Emperor, Alexander Severus*. The translation is dedicated to her father (who died in the 36th year of K. Hen. 8.) and begins, *Quam sæpe in Memoriam*. The manuscript is in the royal library at Westminster, 12. A. 4. *De stirpe et familia Alexandri Severi, et de signis quæ ei portendebant imperium*. She translated also from greek into latin, *Select sentences of the seven wise Grecian philosophers*. The beginning of the preface is, *Etsi hætenus non exercitata* &c. In the same library 12. A. 3. <sup>b</sup>, is preserved of her writing, Similies collected from the books of Plato, Aristotle, Seneca, and other philosophers. Dedicated to her father; beginning, *Intelligo Pater honoratissime, ex omnibus libris, &c.*

<sup>a</sup> Vid. Brookes's Cat. p. 8.  
<sup>b</sup> Collin's Peerage, Vol. p. 92.

<sup>b</sup> Bp. Tanner's Bibliotheca, p. 50.



L A D Y

## JOANNA LUMLEY.

JOANNA LUMLEY, was the eldest daughter and coheirefs of Henry Fitz Allan earl of Arundel, and first wife of John Lord Lumley (who died 11 of April 1609.) by whom she had issue, Charles, Thomas and Mary, who died infants, and lie buried in the chancel of the church at Cheam in the county of Surrey. She translated from the original Greek into Latin, Isocrates's Oration entitled Archidamus: beginning *Aliqui fortassis vestrum admiraturi*. The manuscript in her own hand writing is in the royal library at Westminster, 15. A. 1. She also translated the second and third orations of Isocrates to Nicocles, and dedicated them to her father, beginning *In more et consuetudine*. This too is in manuscript in the same library 15. A. 9. She also translated into Latin an oration of the same author in praise of peace, entitled Evagoras. This also is dedicated to her father, and begins *Cicero, pater honoratissime, illustris*. The manuscript of which is in the same library, 15. A. 2. & 9. She translated from Greek into English the Iphigenia of Euripides. At the beginning of the argument of the play are these words, *After that the Captain of the Grecians—*. The manuscript of this performance is  
R likewise

likewise in the abovementioned library, 15. A. 9. \* What other things this learned lady may have translated, or wrote of her own composition, or when she died, I know not. But I find by her father's will †, dated December 30th 1579, that she was then dead. She lies buried in the chancel of the church at Cheam in Surrey: on the south side of which is a fair slab of black marble, supported with white; and in alto Relievo two sons, and one daughter, at their prayers. On the top a lady at prayers: over her are two hawks, a curious piece of graving of St. George, fighting on foot with the Dragon: on the top an horse; and on the edge of the black tomb, in capitals is this inscription.

Vixi dum volui, volui dum, Chrifte, volebas,  
Chrifte, mihi spes es, vita, corona, salus.

JANA HENRICO Comiti ARUNDELLÆ.

Filia et Cohæres, JOHANNI Baroni de LUMLEY charissima conjunx, Præstans Pictatis studio, virtutum officiis, et vera nobilitatis gloria, corpore, sub hoc tumulo in adventum Domini requiescit \*.

In English thus,

As long I liv'd, as I desired, for still  
To thine, O Christ, inclin'd my will.  
In thy decrees is all my wealth,  
My hope, my life, my crown, my health.

\* Vid. Bp. Tanner's Bibliotheca. Art. pag. 485, & 488.  
Lumley.

† Aubrey's Nat. Hist. & Antiq. of

‡ Vid. Mr. Collins's Peerage, Vol. 2. Surrey, Vol. 2. pag. 114, 115.

Jane

LADY JOANNA LUMLEY. 123

Jane daughter and coheirefs of Henry earl of Arundel, and the moft dear wife of John Lord Lumley, excelling in her piety, in her moral virtues, and the glory of true nobility, refts (as to her mortal part) interred under this tomb, in expectation of the coming of the Lord.



L A D Y

MARY HOWARD.

MARY HOWARD, was the 2d daughter of Henry Fitz Allan Earl of Arundel, and first wife of Lord Thomas Howard Duke of Norfolk, by whom he had Philip his son and heir<sup>1</sup>. She translated out of Greek into Latin, *Certain ingenious sentences collected out of various authors*. This performance is dedicated to her father; the beginning of which is *Esse plurimis modis, honoratissime pater*. The manuscript of which is in the royal library at Westminster, 12. A. 1. & 2. She died at Arundel House in the Strand, London, August 25, 1557. And lies buried in St. Clements Church near Temple Bar<sup>2</sup>.

<sup>1</sup> See Mr. Collins's *Pecrage*, Vol. I. p. 25.

<sup>2</sup> Dugdale's *Baronage*, Vol. II. p. 276.

## QUEEN MARY.

QUEEN MARY, the eldest daughter of King Henry the 8th, by Catherine of Spain his first Queen, was born at Greenwich in Kent, February the 18th 1517, in the eighth year of her father's reign. She was by her mother committed in her infancy to the care of the Lady Margaret countess of Salisbury, (a near relation, being daughter to George Duke of Clarence, brother to King Edward the fourth, and mother to the famous cardinal Pool) with a view as some thought, in default of issue male, to marry the princess to one of the sons of the said countess; to strengthen her title by that alliance to the house of York.

Her mother Queen Catherine was very careful of her education, and procured her several tutors to complete her knowledge in the latin tongue; men of the first rank for learning and great abilities. Her first preceptor seems to have been the famous Dr. Thomas Lynacre, who drew up for her use *The Rudiments of Grammar*, &c. Printed by Pinson, 4to, without date. And afterwards *De Emendatâ Structurâ Latini Sermonis, libri Sex.* 1524, 4to. Dr. Lynacre dying October the 20th, 1524, when the princess was but six years old, Jo. Ludovicus Vives (a very learned man, born at Valenza in Spain, and a great favourite of Queen Catherine's, who seems to have been his only patroness) was constituted her tutor for the latin tongue,  
who

who had been employ'd the year before by his royal patroness in composing *De ratione studii puerilis*, 8vo. for the use of the princefs. He dedicated this essay to the Queen, as written by her command; supplying in many places the obscurities and omissions of former grammarians, with a great deference to the (then) preceptor of the young princefs, Dr. Thomas Lynacre recommending his Rudiments, &c. This learned foreigner continued in his office but a little time: upon his leaving the kingdom, the King appointed Dr. John Harman, alias Voifey to be her tutor (as Heylin observes <sup>a</sup>.) But bishop Godwyn <sup>b</sup> speaks a little indeterminately in this affair, and says only, he had the government of the King's daughter, the lady Mary princefs of Wales. Perhaps this very learned and courtly prelate (who was highly esteemed by King Henry, was employed in many embassies, and whose profuse liberality most lamentably impoverished the see of Exeter <sup>c</sup>) might be her preceptor for the French and Spanish languages, which she perfectly understood: and for which good service in that place of trust, the King advanced him to the bishoprick above-mention'd, and afterwards made him lord president of Wales. But be this as it may, under the tuition of those excellent men she became so great a mistress of the Latin tongue, that Erasmus commends her much for her epistles in that language, as

<sup>a</sup> History of the Reformation, Part 2. p. 10.

<sup>b</sup> Catalogue of English Bishops, English Edit. p. 337.

<sup>c</sup> Bishop Godwyn says, That of twenty two lordships and manors which his predecessors had left unto him of a goodly yearly revenue, he left but three, and them also leased out: and where he found thirteen houses well furnished, he left only one house bare and without furniture, and yet charged with sundry fees and annuities.

By these means this bishoprick, which sometimes was accounted one of the best, is now in temporal lands one of the meanest. He was a great favourer of learned men, and especially of divines, whom he preferred in his church above others. He was very bounteous and liberal to all men, but especially to courtiers, unto his own kindred and countrymen—Vid. his character at large in Godwyn de Præfubus—. And in Dugdale's Antiq. of Warwickshire, Vol. 2. p. 913.

wrote

wrote in a good style<sup>1</sup>. Towards the latter end of her father's reign, at the earnest solicitation of Queen Katherine Parr, she undertook the translating of Erasmus's paraphrase on the Gospel of St. John, which by one of the best judges of that age<sup>2</sup>, is said to be admirably well perform'd. This translation is printed in *The first volume of the paraphrase of Erasmus upon the New Testament*, London 1548, Folio. Before this paraphrase on St John is a preface wrote by Mr. Udall, the famous master of Eaton school, and addressed to the Queen Dowager. In it he observes to her Majesty " the great number of noble women at that time in England, not only given to the study of human sciences and strange tongues, but also so thoroughly expert in Holy Scriptures that they were able to compare with the best writers as well in enditing and penning of godly and fruitful treatises to the instruction and edifying of realmes in the knowledge of God, as also in translating good books out of Latin or Greek into English, for the use and commodity of such as are rude and ignorant of the said tongues. It was now, he said, no news in England to see young damfels in noble houses and in the courts of princes, instead of cards and other instruments of idle trifling, to have continually in their hands either psalms, homilies and other devout meditations; or else Paul's epistles, or some book of holy scripture matters, and as familiarly both to read or reason thereof in Greek, Latin, French or Italian, as

<sup>1</sup> Habemus Angliæ Reginam, fæminam egregie doctam, cujus Maria filia scribit bene Latinas Epistolas. Eras. Epist. Vergaræ.

And in another Epistle—Et habes ad profectum undique stimulos, & calcarea nequaquam obuia, primùm ipsam parentem, deinde generosissimam puellam ac

tibi sermè parem ætate Mariam principem ex Rege docto, Regina Docta, nec minus pia prognatam, quæ jam scribet literas & bene latinas, & indolem tali genere dignam præ se ferentes: vide Epist: Erasmi: Car: Montjoio. Adag.

= Mr. Udall.

" in English. It was now a common thing to see young vir-  
 " gins so trained in the study of good letters, that they wil-  
 " lingly set all other vain pastimes at nought for learning sake.  
 " It was now no news at all, to see Queens and ladies of most  
 " high estate and progeny, instead of courtly dalliance, to em-  
 " brace virtuous exercises of reading and writing, and with  
 " most earnest study both early and late, to apply themselves  
 " to the acquiring of knowledge, as well in all other liberal  
 " artes and disciplines, as also most especially of God and his  
 " holy world. And in this behalf, says he, like as to your  
 " highness, as well for composing and setting forth many  
 " Godly psalms and divers other contemplative meditations \*,  
 " as also for causing these paraphrases—to be translated into  
 " our vulgar tongue, England can never be able to render  
 " thanks sufficient : so may it never be able as her deserts re-  
 " quire, enough to praise and magnify the most noble, the  
 " most virtuous, the most witty and the most studious lady  
 " Mary's grace, daughter of the late most puissant and most  
 " victorious King Henry the eighth of most famous memory,  
 " and most dearly beloved sister to the King—It may never  
 " be half enough to praise and magnify her Grace for taking  
 " such study, pain and travail in translating this paraphrase of  
 " Erasmus upon the Gospel of St. John, at your highness  
 " special contemplation, as a number of right well learned  
 " men would both have made courtesie at, and also would  
 " have brought it to worse frame in the doing.—What could  
 " be a more plain declaration of her most constant purpose to  
 " promote God's Word, and the free grace of his gospel \*,

\* Printed Anno, 1545.

• She retained this good disposition but a short time ; for soon after her accession to the throne a proclamation was issued out for the calling in and suppressing this

very book, and all others that had the least tendency towards furthering the reformation, most of which are particularly specified in the said proclamation, which orders and commands that " within 15 days



“ than so effectually to prosecute the work of translating  
 “ which she had begun, that when she had with overpainful  
 “ study and labour of writing cast her weak body in a grievous  
 “ and long sickness, yet to the intent the diligent English  
 “ people should not be defrauded of the benefit intended and  
 “ meant unto them, she committed the same work to master  
 “ Francis Mallet <sup>p</sup> doctor in the faculty of divinity, with all  
 “ celerity and expedition to be finished and made compleat,  
 “ that in case the King's Majesty's most royal commandments,  
 “ by his most godly injunctions expressed, declared, and published,  
 “ that the said paraphrases should within certain  
 “ months be set forth to the curates and people of this realm  
 “ of England, had not prevented her grace, but that she  
 “ might eftsoons have put her self to the polishing thereof,  
 “ where it is now very absolute and perfect, it would then,  
 “ among the rude and homely doings of my self, and such as

“ days next after the publication of it,  
 “ that all professors of such books shall  
 “ bring or deliver, or cause the said books,  
 “ writings and works and every of them  
 “ remaining in their custody and keeping,  
 “ to be brought and delivered to the ordinary  
 “ of the diocess, where such books,  
 “ works or writings be or remain, or to  
 “ his chancellor or commissaries, without  
 “ fraud, colour or deceit, at the said  
 “ ordinaries will and disposition to be  
 “ burnt—. And by this proclamation  
 “ full power was given to all bishops, ordinaries,  
 “ justices of peace, mayors, sheriffs, bayliffs  
 “ and other head officers after the said 15 days  
 “ expired, to enquire and search out the said  
 “ books, writings and works, and for this purpose  
 “ enter into the house or houses, closets and secret  
 “ places of every person of whatsoever degree,  
 “ being negligent

“ in this behalf, and suspected to keep  
 “ any such book, writing or works contrary  
 “ to this proclamation: And that the said  
 “ justices, mayors &c. finding any of the said  
 “ subjects negligent and faulty in this behalf,  
 “ shall commit every such offender to ward,  
 “ there to remain without bail or mainprize,  
 “ till the same offender or offenders have received  
 “ such punishment, as the said statute doth  
 “ limit or appoint in this behalf.” Vid.  
 Acts and Mon. pages, 1450, 1451.

<sup>p</sup> His royal mistress in regard to the good services he had done her nominated him to the see of Sarum, and he received from her the temporalities 14 October 1558, but was never consecrated; and after his mistress's death, was set aside by her successor. Vid. Antiq. of Cath. ch. of Salisbury, p. 275.

S

“ I am,

" I am, none otherwise have glittered then cloth of gold embroidered among patches of canvas, or pearls and diamonds among pebble stones."

In Mr. Foxe's acts and monuments of the church (besides some other things) are printed eight letters, written by the princess Mary to king Edward the 6th and to the lords of the council, concerning her nonconformity to the establishment, and about the imprisonment and releasing of her chaplain Dr. Francis Mallet.

In the appendix to Mr. Strype's third Vol. of historical memorials Num. 82, is, a prayer of the lady Mary to the Lord Jesu: against the assaults of vices. And Num. 83, is, a meditation touching adversity; made by my lady Mary's grace, 1549.

In the *Sylloge Epistolarum* at the end of T. Livy's life of K. Henry the 5th, published by Mr. Hearne are printed the following letters of queen Mary's,

Epistola Mariæ Principis ad cardinalem Polum, gratias agentis pro benevolentia.

——to my Lord——to thank him for great favours, dated May. 7.

——to King Henry 8, desiring that he would express his pardon of her crimes by letters, dated June 10.

——to the secretary——desiring that he would use his interest that her highness be not put to any farther inconvenience in comprising matters with the king, dated June 10.

——to the secretary touching an exception in her letter to the king, dated June 13.

——to King Henry 8, expressing her sorrow for her offence, asking pardon, and desiring some expressions of his favour, dated June 14.

——to King Henry 8, expressing her joy and thanks for his majesty's pardon, dated June 26.

——to

——to my lord——giving him thanks for his suit to his majesty on her behalf, and for the horse he sent her, dated July 1.

——to king Henry 8, thanking him for his pardon, and promising obedience for the future, dated July 8.

——to king Henry 8, upon the same subject. Also expressing her love and affection to the lady Eliz. her sister dated July 21.

——to my lord——desiring to hear from the King, and thanking his lordship for favours received, dated Aug. 20.

——to my lord——desiring the continuance of favours, dated on a Thursday Night.

——to my lord——concerning some suits made for favours to the king, dated on a Friday at eleven o'clock at night.

——to Mr. Wriothesley, returning thanks for favours, dated on Thursday at nine o'clock in the morning.

——to my lord——touching the Emperor's embassadors, and her obligations to the King her father, dated on St. Bartholomew's day after dinner.

——to my lord——desiring that he would intercede with the king her father to increase her quarterly allowance of forty pounds, dated 8 December.

——to my lord——tending her duty to the King, dated on the 17 Dec. late at night.

——to lord Cromwell, thanking him for his advice, and concerning her lodging of strangers, dated the 27 May.

——to secretary——desiring that he would obtain leave for her to write to the King, dated 26 May.

——to King Henry 8, acknowledging her offences and promising amendment, dated on a Thursday at 11 o'clock at night.

Lady Mary's submission, acknowledging the King's imperial sovereignty, and 'supremacy, and declaring herself to be of opinion, that his marriage with Queen Catherine was incestuous and unlawful.

——to king Henry 8, acknowledging his goodness and compassion, and promising true obedience, dated Oct. 2.

——to secretary——about her calling the lady Elizabeth princess and sister, about servants to be appointed for her [the lady Mary,] and about her opinion touching pilgrimages, purgatory, &c. dated on a Friday 10 of the clock at night.

——to secretary——desiring him to obtain the King's pardon, and to admit her into his presence, dated May 30.

——to King Henry 8, asking forgiveness, and expressing her joy for the King's marriage, wishing him a prince, &c. dated June 1.

——to secretary——sending the King a token and desiring one from his majesty; and also reminding the secretary that he would intercede with his majesty that she might be admitted into his presence, dated June 7.

——to King Henry 8, desiring a letter from his majesty, and admission into his presence, dated June 8.

——to the comptroller in behalf of George Brygus to be knight at Windsor, dated 17 October.

——to Queen Katherine about her journey towards Norfolk, and about the Queen's great belly.

——to King Edward 6, about his majesty's health, dated May 16.

——to Sir Edward Hastings, knight, upon the death of King Edward 6, dated July 1553.

——to the princess Elizabeth calling her to St. James's upon suspicion of an insurrection, dated July 26 an. reg. primo.

——to

—to King Philip, assuring him of her affection, and acquainting him with the favourable reception the articles of their marriage met with in the English parliament, dated April 20.

In the state papers published by Mr. Heynes, pages, 110, 111, are two letters in Spanish, from the princess Mary, to the emperor Charles V. both dated 1549.

In Bodley's Archives, B. 94. is a manuscript primer, curiously illuminated, which was formerly Queen Mary's, and afterwards prince Henry's. 'Twas given by Richard Connock, Esq; auditor general, solicitor, and of his highness council of revenue, July, 7. Anno Regni Regis Jacobi 13. 1615. Just at the beginning of the Psalms in the following passage written by Queen Mary's own hand, viz. " Geate you such riches as  
 " when the Shype is broken may swyme away wythe the  
 " master. For dyverse chances take away the goods of fortune.  
 " But the goods of the soule, whyche bee only the trewe goods,  
 " nother fyre nor water can take away. If you take labour  
 " and payne to doo a vertuous thyng, the labour goeth away  
 " and the vertue remayneth. Yf through pleasure you do  
 " any vicious thyng, the pleasure goeth away and the vice re-  
 " mayneth. Good madame for my sake remembre thys.

" Your lovyng mystres,

MARYE PRINCESSE."

Having now done with her literary character I must (notwithstanding the other transactions of her life and reign are largely described by our historians) for method sake, attend her through the several stages of her life.

King

King Edward her brother dying upon the sixth of July, 1553, she was upon the twentieth of the same month proclaimed, and upon the first of October following, was crowned Queen, in the Abby Church at Westminster, by Stephen Gardiner, bishop of Winchester. On the 25th of July 1554, she was married to Philip, prince of Spain, eldest son to the emperor Charles the fifth: and having reigned five years, four months, and eleven days, she died of a violent fever, in her palace at St. James's on the seventh of November 1558, in the forty third year of her age. And was buried on the north side of King Henry the seventh's chapel, in St Peter's church at Westminster.

Pity it is that she blemished her reign, and character, by so vast an effusion of christian blood, which was poured forth like water, in most parts of the kingdom, by that barbarous persecution of the protestants; in which there perished by fire, five bishops, twenty one divines, eight gentlemen, eighty four artificers, one hundred husbandmen, servants and labourers, twenty six wives, twenty widows, nine virgins, two boys, and two infants; one of which springing out of his mother's womb as she was burning at the stake, was immediately snatched up by one *W. House*, but was afterwards most inhumanly flung into the fire in the very birth, and added to the number of *Holy Innocents*. A cruelty not to be parallel'd in any story (saith Dr. Heylin \*) nor heard of among the nations. Sixty four more in those furious times were presented for their faith, wherof seven were nipped, as Heylin expresses it, sixteen perished in prison, twelve buried in dunghills, and many more lay in captivity condemned, which were delivered by the

\* History of the reformation, part 2. p. 57. The history of the Guernsey women, and detestable inhumanity of burning the infant, may be seen at large in the *Acts and Monuments of the Church*, p. 1763. edit. 1610.

timely

timely death of the Queen, and most auspicious entrance of the princess Elizabeth. The abovementioned author observes, that besides those that suffered martyrdom in the sight of the world, many more are thought to have been privately destroyed in prison; but many more still, to the number of some scores or hundreds, supposed to have been killed by starving, stench, and other barbarous usages in their several jails. To which if we should add a catalogue of all those who fled the kingdom, and put themselves into a voluntary exile, amounting to the number of eight hundred or thereabouts, I suppose it may be well concluded, that though many persecutions have lasted longer, yet none since Dioclesian's time ever raged so cruelly.

Many protestants have entertained exceeding favourable sentiments of the Queen upon this occasion, and seem to think, that in herself, abstracted from her erroneous opinions, and from her bloody counsellors, she was of a compassionate and humane disposition; and that most of those barbarities were transacted by her bishops without her privity or knowledge. But this will seem very strange to any one who duly considers the vicinity of St. James's to the place where very many of those inhumanities were put in execution. It seems impossible, that Smith-Field should be kept in flames almost five years together, and Queen Mary know little or nothing of it; and very surprizing that she should not relent at it. I would not by any means desire those people to lose their charity; but I should be glad to know how they can possibly reconcile with this their opinion of the Queen, that unkind and inhuman treatment her sister the lady Elizabeth met with from her: or how they can suppose a Princess so much inclined to shew mercy to her subjects, who could admit of a council for the taking up and burning of her father's body. Was not the  
most

most ungrateful and perfidious breach of her promise, with her very faithful and loyal subjects the Suffolk men, a most flagrant instance of the ferocity of her temper? And after judge Hales had so strenuously defended and maintained her right of succession to the crown, was he not treated by her in the most ungenerous and barbarous manner? Neither was her usage of that truly primitive prelate archbishop Cranmer less cruel: which was most astonishing, since his great, and well known reluctance to the excluding her from the succession, and his preserving her life ' in the reign of her father, were obligations of such a nature, as would have engaged a temper, in the least susceptible of gratitude, not only to excuse the part which he acted in the affair of her mother's divorce; but also to afford him, if not her favour and confidence, yet at least her protection. But how various soever men's sentiments may be

\* Bishop Burnet in the second vol. of the history of the reformation, pages 240, 241, observes, that her firm adherence to her mother's cause and interest, and her backwardness in submitting to the King her father, were thought crimes of such a nature by his Majesty, who was always impatient of contradiction, that he was resolved to strike a terror in all his people, by putting her openly to death. And when all others were unwilling to hazard their own interest to preserve her, the good archbishop alone ventured to do it. In his gentle way, he told the King " that she " was young and indiscreet, and therefore " it was no wonder if she obstinately adhered to that which her mother, and all " about her, had been infusing into her " for many years: but that it would appear strange if he should for this cause " so far forget he was a father, as to proceed to extremities with his own child: " that if she were separated from her

" mother, and her people, in a little time, " there might be ground gained on her; " but to take away her life, would raise " horror through all Europe against him," By these means he preserved her life at that time. Queen Catherine hearing of the King's bloody intention, wrote a long letter to her daughter, in which she encouraged her to suffer cheerfully, to trust to God, and keep her heart clean. She charged her in all things to obey the King's commands, except in the matters of religion. She sent her two Latin books, the one *De Vita Christi*, with the declaration of the gospels; the other St Jerome's Epistles to Paula and Eustochium. The whole Ep. may be seen among the Records at the end of the second vol. of Bp. Burnet's history of the reformation, Numb. 2. p. 242. I take notice of this letter in this place, because it was omitted by forgetfulness in the memoirs of Queen Catherine.

in



in those affairs ; yet, all must unanimously confess, that after she had abolished protestantism, &c. a train of infelicities attended her to the end of her life, viz. extreme scarcity of provisions at home ; foreign losses ; the surrender of Callis ; and besides all this, great damages by thunder and lightning, and by fire in the royal navy ; which were things, that not only in the measure, but in the very nature of the punishment, were strong indications of the divine displeasure, and manifest re-proofs of that persecuting spirit, that is so ready to call down fire from heaven. Nor were they without their proper effect, for these afflictions, together with her disappointment in child-bearing, and the absence and unkindness of King Philip ; made so deep an impression upon her spirits, as at length threw her into a burning fever, which ended her life.



T

LADY

LADY ANNE,  
LADY MARGARET,  
LADY JANE SEYMOUR.

ANNE, MARGARET and JANE SEYMOUR, three sisters illustrious for their learning in the sixteenth century. They wrote four hundred Latin distichs upon the death of the Queen of Navarre, Margaret de Valois \*, sister of Francis the first, which were translated soon after into Greek, French and Italian, and printed at Paris in 1551, under the title of *Tombeau de Marguerite de Valois Royne de Navarre*. Nicholas Denisot, who had been preceptor to those three learned ladies, made a collection, containing the translation of their distichs, and some other verses, as well in honour of them, as upon the death of the Queen of Navarre, and dedicated it to Margaret de Valois, Dutchess of Berri, sister of Henry 2. They have been praised by several authors particularly by Ronfard †, whose ode upon these three ladies contains

\* She died Dec. 21, 1549.

† Vid. the third Ode of the fifth Book.  
this

this compliment among others, that if Orpheus heard them, he would become their scholar. " If that famous Harper " (says he) heard the song of these Syrens, who sing upon " the foamy shores of the sandy Albion, he would break his " pagan lyre, and become their scholar in order to hear their " christian song, their voice excelling his—Learning, which so " long residing in the east, at last has by degrees advanced " into the west, and never stopped till it arrived at that un- " known land, whither she came to engage the affection of " these three virgins, the only ones of our age; and she " succeeded so well with them, that we hear them singing " their many distichs, which we blush to find superiour to " our own."

And Nicholas de Herberai Sieur des Essars, so well known for his French translation of *Amadis de Gaule*, has said very handsome things of these ladies in a letter which he wrote to them, and which was prefix'd to the collection of epitaphs on Queen Margaret. It is somewhat surprizing that they are so little known at present. " I have asked (says Monsieur Bayle) " some Englishmen of great learning, and well versed in the " knowledge of books and authors, what those three illustri- " ous English ladies were, and have told them the little I knew " of them: they answered me, that they knew nothing at all of " them. I have received the same answer from Paris, though " I consulted persons who in that kind of knowledge have " scarce any equals. These three famous ladies must inevita- " bly be sunk into oblivion, since Mr. Juncker has not said one " word of them in the *Catalogue of learned Women*, which he " published some time ago ". He sometimes quotes Pits; since " therefore he says nothing of these ladies, it is a proof, that

\* It is an Appendix to his *Treatise de* which he publish'd at Leipzig in 1692, in  
*Ephemeridibus five diariis Eruditorum*, 12mo.

" Pits himself says nothing of them. A friend of mine had before assured me that neither Bale nor Pits, who have treated so amply of the writers of that learned nation, have said any thing of these three sisters." Thus far monsieur Bayle; to whom the indefatigable editors of the last edition of that useful work, have not added one word.

That neither Leland, Bale or Pits take any notice of these ladies is not to be wonder'd at, when 'tis consider'd that Bale brought his work no lower than the year 1548: Leland was deprived of his reason, and died distracted soon after: and Pits had such an extravagant aversion to protestantism that he purposely omitted all the writers which were of that opinion. Therefore, as these ladies did not make their appearance in the learned world 'till the year 1551, and were, I doubt not, very sincere protestants; we are not to wonder that there is no notice taken of them by the above mention'd writers. However, I have taken some pains in order to trace them out, and if I am not deceived in my conjecture\*, they were the daughters of Edward Seymour duke of Somerset, and uncle to K. Ed. 6, by Anne his second wife, daughter to Sir Edward Stanhope, knight, by whom he had six daughters, all bred up to learning, the eldest of which was Anne, the second Margaret, and the third Jane. This is the very order in which monsieur Bayle has placed them, by the authority I suppose of the printed book of their distichs. I can at present see but one objection which can be made to this conjecture; and that is, the age of the youngest sister, who at most could be but in her eleventh year: but if those who imagine her too young for performances of this nature will but allow her to have been assisted

\* Since the writing of this, I find my conjecture supported by the authority of collections, in Corpus Ch. College Archives.  
Mr. Fulman, in the 15th vol. of his MS

by

by her sisters, or which is more probable by her preceptor, in order (perhaps) to gain her honour and himself applause, this exception will vanish instantly. Anne the eldest of the three was married first to John Dudley Earl of Warwick, and afterward to Sir Edward Unton, knight of the bath. It appears from a letter in my possession wrote with her own hand to lady Malbie, that she was living toward the latter end of Queen Elizabeth's reign. Margaret the second, died a maid: but I find <sup>1</sup> that she was desired in marriage by the lord Strange, in the year 1551. For a letter was directed from the King and Council to the Earl of Darby his father, dated in July, that the King's Majesty was well pleased, that his son should solemnize marriage with his kinswoman the lady Margaret, daughter to the Duke of Somerset. But 'tis very probable the duke's disgrace and misfortunes, that soon after befel him, prevented this match. And Jane the third died also in her virginity; notwithstanding her father's endeavours to have married her to King Edward; which he secretly laboured to do; and employed the Lord Strange (who was frequently with his Majesty) to recommend her to him, and to take his opportunity to move the King that way <sup>2</sup>. She was one of the maids of honour to Queen Elizabeth, and in great favour with her royal mistress; and dying on the 19th of March, An. 1560, in the 20th year of her age, she was buried in St Edmund's chapel in Westminster abby, with very great solemnity. Her corps were brought from the Queen's armory, to the abby church, attended with all the quire of the said abby, and two hundred of the court, and sixty mourners; consisting of lords and ladies, gentlemen and gentlewomen, all in black; besides others of the Queen's privy-chamber. She had a great ban-

<sup>1</sup> Strype's Memorials Ecclesiastical, vol.

<sup>2</sup> Ibid. p. 357.

2. p. 358.

ner of arms born ; Mr. Clarencius, was the herald attending. And Scambler, Bp. of Peterborough, added to the solemnity a funeral sermon. On the east of the above mention'd chapel is a small but neat monument of black marble and alabaster, beautified with small pillars of the Corinthian order, embellished with gold, and adorn'd with coats of arms, &c. and the following inscription.

The Noble Lady Jane Seymour, Daughter to the renowned Prince Edward, Duke of Somerset, Earl of Hertford, Viscount Beauchamp, Baron Seymour, and to the Right Noble Lady Anne Dutcheſs of Somerset, his Wife, departed this Life in her Virginity at the age of nineteen Years, the nineteenth of March, Anno 1560, in the second Year of the most happy reign of Queen Elizabeth, and was honourably buried in the floor of this Chappel : to whose Memory, Edward Earl of Hertford and Baron Beauchamp, her dear Brother, hath caused this Monument to be made.

Besides this inscription, Mr Camden has preserved a copy of Latin verses in her commendation, in his account of the monuments in Westminster abby, compos'd by Dr. Haddon \* ; which are not now to be found in that church, and are as follow.

IN OBITVM DOMINÆ IANÆ Somerſetenſis.

Ingenio præſtans, & vultu Jana decoro,  
Nobilis arte fuit vocis, & arte manus.  
Hinc Venus, & Pallas certant utra debet habere,  
Vult Venus, eſſe ſuam, Pallas & eſſe ſuam.

\* Vid. Haddon's Poems, pages 103, 104.

Mors

Mors fera virgineo figens in pectore telum,  
Neutrius (inquit) erit, sed mihi præda jacet.  
Corpore Jana jacet, tellurem terra subibit,  
Sed pius in cæli spiritus arce sedet.

## On the Death of Lady Jane Somers.

For genius fam'd, for beauty lov'd :  
Jane bade the world admire :  
Her voice harmonious Notes improv'd,  
Her hand the tunefull Lyre.  
Venus and Pallas claim'd this Maid,  
Each as her right alone,  
But Death superiour pow'r display'd  
And seiz'd her as his own.  
Her Virgin dust this mournfull Tomb,  
In kindred Earth contains,  
Her Soul which Fate can ne'er consume  
In endless Glory reigns.



## CATHERINE TISHAM.

I AM intirely ignorant in relation to the birth, parentage, and the time when this learned gentlewoman died, and therefore I don't know where to put her more properly than in this place. She was a great linguist; for besides the English, her native tongue, the French and Italian, she was exceedingly well skill'd in Latin, and understood the Greek language so perfectly, that she could read Galen in that tongue, which very few Physicians are able to do. She was married to Gualtherus Gruter, a burgomaster of Antwerp, about the middle of the sixteenth century; by whom she had the celebrated Janus Gruter, a learned Philologer, and one of the most indefatigable writers of his age, who was born at Antwerp the third of December 1560. But being persecuted for the protestant religion by the dutchefs of Parma, governess of the Netherlands, she brought him into England about the year 1565. Balthasar Venator observes<sup>a</sup> to her honour, that she was her sons chief instructor. He was of the University of Cambridge; but going thence to Leyden 1579, about the nineteenth year of his age; it is not improbable that his mother died in that year. I am afraid (says the author of the notes to the life of Gruter in the great historical dictionary to whom I am obliged for this account) that those who have published catalogues of learned women have omitted Catherine Tisham too often.

<sup>a</sup> In Panegir: Gruteri, apud Henning. Witte. Memor. Philosophorum, Oratorum, &c. page 227.



# JANE COUNTESS OF WESTMORLAND.

JANE Countess of Westmorland, was the eldest daughter of Henry earl of Surrey, eldest son of Thomas duke of Norfolk, (beheaded in the life time of his father 19th January 1546-7) by Frances his wife, daughter to John earl of Oxford; and was married to Charles Nevil earl of Westmorland, by whom she had issue Catherine, wife of Sir Thomas Gray of Thillingham, in the county of Northumberland, knight: Eleanor never married: Margaret wife of Nicholas Pudsey of — and Anne the wife of David Engleby, brother of Sir William Engleby of Ripley in the county of York knight. This ingenious lady made such a surprizing progress in the Latin and Greek tongues, under the tuition of Mr. Fox the Martyrologist, that we are assured by Mr. Samuel Fox in the life of his father <sup>a</sup>, that her skill in those languages was such, that she might well stand in competition with the greatest men of that age. The latter part of her life was render'd very unhappy by the indiscretion of her husband, who being forgetful of his duty to his Prince, engaged himself in an insurrection in the North, An. 1569. For which rebellion he was by parliament adjudged a traytor, and had his goods and lands confiscated, (1570) and was himself to have suffer'd death, had he not fled beyond sea, where he lived long after, in a very poor and miserable condition; dying abroad in an advanced age.

<sup>a</sup> Brooke p. 597, and from him Sir W. Dugdale in his Baronage, vol. I. p. 301. by a mistake call this lady ANNE.

<sup>d</sup> Prefix'd to the 1st. vol. of the AAs and Monuments of the Church.

U

ELIZABETH

## ELIZABETH DANCY.

ELIZABETH DANCY was the second daughter of Sir Thomas More, Lord High-Chancellor of England, and of Jane his wife; and was born in London, Ann. 1509. She was educated in the learned languages, and most of the sciences, by those great masters already mentioned in the memoirs of her sister Mrs. Roper, in which she was a very great proficient. She corresponded with Erasmus, who applauds her for her pure Latin style, and genteel way of writing. She was married when very young to Mr. Dancy, the son and heir of Sir John Dancy\*. What she wrote, or when she died I never could learn. Dr. Thomas Stapleton† tells us that he had seen an apology of Sir Thomas More's to the University of Oxford, translated into Latin by one of his daughters, and turn'd into English again by another. But as he does not favour us with their names, I am at a loss which of them to ascribe it to. We are likewise informed that one of these gentlewomen translated into English a Latin paraphrase upon the Lord's Prayer. ‡ Bishop Tanner in his *Bibliotheca* attributes it to Mrs. Roper. *Sed quære.*

\* More's life of Sir Thomas More, p. 48.

† More's life, &c. p. 123.

‡ Vide the English translation of Erasmus's Comment on the Creed, printed by Redman. Fol. 175.

CECILIA

## CECILIA HERON.

CECILIA HERON, the third and youngest daughter of Sir Thomas More, was born in London, A. D. 1510. She was educated in almost all kinds of learning in her father's house, by the abovementioned masters, in which she made a very considerable progress. She was a perfect mistress of the Latin tongue, which she wrote with great purity; for which she is much commended by Erasmus, with whom she corresponded. She was married when very young to Gyles Heron of Shapelwel in the county of Middlesex, Esq;



U 2

MARGARET

## MARGARET CLEMENT.

MARGARET CLEMENT, an ingenious kinswoman of Sir Thomas More's, was born A. D. 1508; she was a domestic of Sir Thomas's from her childhood, where she was carefully educated with his daughters in the learned languages, and in almost all the liberal sciences, in which she seems to have made a great progress. She corresponded with the celebrated Erasmus, who commends her epistles for their good sense and chaste Latin. Mr. Thomas More who wrote the life of his great-grandfather Sir Thomas, makes honourable mention of her, and styles her a singular learned woman.<sup>a</sup> She was a great admirer of Sir Thomas's exemplary virtues, and used to report, that she had frequently committed faults designedly, purely to hear Sir Thomas chide her, he did it with such gravity, such moderation, such love and compassion. She very carefully kept and preserved the shirt 'wherein Sir Thomas suffered all stained with his blood: and also his shirt of hair. About the year 1531, she was married to her learned tutor Dr. John Clement, whose nuptials were celebrated in the following copy of latin verses composed by our famous Antiquarian poet Mr. John Leland<sup>b</sup>.

<sup>a</sup> Life of Sir Thomas More p. 81.

<sup>b</sup> Ibid. p. 358.

<sup>b</sup> John Leland in Encom. Troph. Epithalamii, &c. p. 38.

EPITHA-

## E P I T H A L A M I U M

## JO. CLEMENTIS MEDICI &amp; MARGARETÆ.

Musæ purpureis novem revinctæ  
Sertis, nunc Helicone cur relicto  
Huc tendant, lepidos modos canentes :  
Cur junctis manibus levem choream,  
Tam præter solitum colant, venusta  
Die quæso soror O ! mihi Thalia.

## T H A L I A.

Hæc lux, quæ rosea lampade panditur,  
Clementi niveam jungit amiculum,  
Et dat conjugii fidere faustulo  
Pulchri primitias sacras.  
Græcis litterulis vir nitet undique,  
Conjux eloquio prænitet Italo,  
Hinc festus properat Pieridum chorus  
Ut dulces decorant thoros.

## E U P H R O S Y N E.

Splendidam lucem celebremus ergo,  
Sedulâ curâ nivæ Sorores :  
Illitas dextris faculas tenentes  
Sulphure vivo.  
Virgines et nunc alacres amœnæ  
Incolas Cyrrhæ comitemur almas,  
Vocibus belle resonis canentes  
Carmina læta.

## A G L A I A.

## AGLAIA.

Huc Hymenæe veni, crocea redimite tiara,  
 Et grato faveas ignibus ore novis.  
 Lucida felici veniat fax, omine quæso,  
 Assuetasque preces die Hymenæe tuas.  
 Candida nam docto Clementi jungitur uxor,  
 Margaritis, insigni virgo decore nitens.

Thus translated into English.

The EPITHALAMIUM on JO. CLEMENT  
 and MARGARET his Wife:

Beauteous Thalia, tell me, pray,  
 What makes the sacred nine to-day  
 Hither advance from Helicon,  
 Each with their purple garlands on?  
 What is the cause, they joyful sing,  
 And hand-in-hand dance in a Ring;  
 So charming and so new a thing?

## THALIA.

This morn, which bright and lovely rose,  
 Joyns Clement to his beauteous spouse;  
 Gives with a planet fortunate  
 An Essay of their happy state.

None drew from Greece more skill than He,  
 And none from Latium more than She.  
 Hence 'tis the joyful muses throng  
 To grace them with a bridal song.

EUPHRO-

## EUPHROSINE.

This joyous morn then, sisters fair,  
 Let's celebrate with utmost care ;  
 Let torches in our hand to day,  
 Their bright their living fires display.  
 Let us attend the chearful train  
 Of nymphs, that near Parnassus reign ;  
 And with harmonious voices vie  
 In making joyful melody.

## AGLAIA.

Hither, O Hymen, come ! and round thy head  
 Thy fragrant flowry chaplet spread ;  
 And with thy gracious blessing deign t'approve  
 The present scene of mutual love.  
 May the bright torch propitious shine, I pray ;  
 Hymen ! thy wonted off'ring pay :  
 For Clement and his Marg'ret wedded are,  
 As learned he, as she is fair.

Mrs. Clement had one daughter named Winefrid, on whose education she bestow'd the same care as had been taken of her own. Mr. Anthony à Wood styles her an ingenious and learned woman, and says that she was married to Mr. William Raftall (nephew to Sir Thomas More) a celebrated writer, and the most eminent lawyer of his time.

Dr. Clement with his learned consort, left England for the sake of religion, and settled at Mechlin in Brabant, where she died ' July the 6th, 1570, in the 63d year of her age : and was buried near to the tabernacle in St. Rumbold's church there.

<sup>1</sup> Vide Mr. Anth. à Wood's *Ath. Oxon.* vol. 1. fol. 175.

MARY

## MARY ROPER.

MARY ROPER, the youngest daughter of Margaret Roper. This much admired lady had all imaginable care taken of her education, and she made such a use of it as to appear altogether worthy of such a mother. Besides the abovementioned tutors Dr. Cole and Dr. Christopherson, she had that noted Grecian Mr. John Morwen <sup>a</sup> for her Preceptor; under whose happy instructions she became a perfect mistress of the Greek and Latin tongues: in both which languages she wrote several orations; which were so much admired by her tutor Mr. Morwen, that he translated many of them into English.

She translated her mother's Latin Version of Eusebius's church history into English; which she dedicated to Queen Mary. Also part of her grandfather Sir Thomas More's Latin exposition of the passion of our saviour; in which, she imitated Sir Thomas's stile so exactly, that Mr. More tells us, it may seem originally to have been written by Sir Thomas himself. Mr. Roger Ascham styles this learned lady an eminent ornament of her sex, and of Queen Mary's court: she being one of the gentlewomen, (so they were then called) of Queen Mary's privy chamber. She was first married to Mr. Stephen Clarke <sup>b</sup>, and afterwards to Mr. James Basslet.

<sup>a</sup> Wood's *Athenæ Oxon.* last Edit. vol. 1. Col. 82.

<sup>b</sup> Mr. More calls her Sir Thomas More's Niece. And Mr. Lewis in his

Edit. of *Roper's Life of Sir Thomas*, p. 176, mentions her as Sir Thomas More's Daughter.



## MARGARET ASCHAM.

MARGARET ASCHAM, wife of the celebrated Mr. Roger Ascham Preceptor to the most illustrious Queen Elizabeth, deserves to be remembred among the learned and ingenious of the fair sex, since the preservation of her husband's book entituled the *School-master* &c. is owing to her care. She wrote an epistle dedicatory to the honourable Sir William Cecill, Knight, &c. which she prefix'd to this excellent performance, and published it in quarto at London 1570. It was afterwards printed at the same place Anno 1589. And has been lately reprinted with *explanatory notes*, &c. by the Revd. Mr. James Upton, A. M. Rector of Brimpton in Somersetshire, and late fellow of king's college in Cambridge, London, 1711.

Mrs. Aschams maiden name was How. She was married to Mr. Ascham A. D. 1554, to whom she brought a considerable fortune. When she died, or whether she did any thing more towards the advancement of learning I know not : but it is very probable that she lies buried with Mr. Ascham in the church of St. Sepulchre without Newgate, London.

M A R Y  
QUEEN of SCOTLAND.

MARY Queen of Scotland has been the subject of so much discourse, and has been so highly celebrated for her learning, wit and beauty throughout Europe, that I must not omit her in this catalogue, notwithstanding I can say but little in relation to her literary character; for the many writers of her history have been so full in their accounts of her misfortunes and tragical end, and so warmly engaged either in heightening or depressing her reputation in regard to her conduct in life, that they have almost all forgot to transmit to posterity an account of her education and what part she bore in the republic of letters. The limits of this design will not permit me to give a detail of the former part of her character, and of the latter I can only give a few hints.

She was born on the eighth day of December, in the year 1542, and was the daughter and heir of James the fifth King of Scots, by Mary of Lorraine, his second Queen, and Dowager of Longueville. She was not eight days old when her father died; whereupon ensued great animosities among the nobility, who should have the administration of publick affairs,  
and

## MARY QUEEN OF SCOTLAND. 155

and the guardianship of the young Queen. But after many debates it was at last judged to belong of right to the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate descent, and the first peer of Scotland. Whereupon by the unanimous consent and decree of the nobility and people, he was chosen governour of the kingdom, and guardian of the Queen; who in the mean time remained with her Mother in the royal palace of Linlithgow.

Great suit being made by King Henry the eighth, in the behalf of his son Edward, for this princess in her childhood; at last, it was agreed between the chief peers of both kingdoms, that she should be given in marriage to that prince; which being refused afterwards by her governour, occasioned the famous battle of Musselburgh. Upon the defeat of the Scots at this battle, she was conveyed by the Queen mother into the Isle of Inchmahom, where she first laid the foundation of her knowledge in the Latin, French, Spanish and Italian tongues; in which she afterwards arrived at so great perfection, that few were found to equal her in any of them, and none superior in them all\*.

The Queen mother being inclined to the interest of France, by her care, the young Queen at the age of six years or thereabouts, was sent thither in the galleys of Villagagnon, a knight of Rhodes appointed by the French King unto this service. In which voyage by the west seas (for in the other passage near the straits of Callis, the English had laid a strong navy to intercept her) she hardly escaped drowning by means of a storm that happened near the coast of little Britain in France, where she afterwards landed†. From thence she was conveyed unto

\* Vid. Dr. Jebb's life of Mary Queen of Scots, p. 18.

† See Mr. Udall's preface to his life of Mary Queen of Scots.

the court, and having tarried there a few days with the king and Queen, she was sent to a monastery, where were educated the daughters of the chief nobility of the kingdom; and here she spent her time with so much pleasure and satisfaction, that she seemed as if formed for a monastick life. She was constant in all the offices of devotion, and so strictly observant of the directions that were laid before her for the conduct of life, and regulation of her manners, that she drew upon her the admiration of all who beheld her. Upon her return to the court, she selected for her companions such as had distinguished themselves by some extraordinary pre-eminence of Virtue. She placed much of her study in learning the modern languages, and to these she added the Latin, which she understood to such a degree of perfection, that she spoke an oration of her own composition, in that language, in the great guard Room at the louvre before the royal family and nobility of France \*. She was naturally inclined to poetry, and made so great a progress in the art, as to be a writer herself; and her compositions were valued much by Monsieur Ronfard †, who was himself at that time esteemed an eminent poet.

A very moderate share of such accomplishments in a sovereign princess is sure to be not only celebrated, but greatly magnified by the Poets of the age. But this Queen's attainments are as well attested by historians, as they are commended by poetic writers. And doubtless the famous Bishop Atterbury, in his alteration of the four last lines in Buchanan's dedication of a Latin translation of the Psalms, thought he made her a more just, as well as a more elegant compliment when in their stead he (is said to have) substituted these which follow.

\* Vid. Monsieur Rapin's preface to his *Comparison between Themistocles and Liege*.

† *Memoirs de Brantome*, p. 110.

Quod

Quod si culta parum, si sint incondita; nostri  
 Scilicet Ingenii est, non ea Culpa Loci:  
 Posse etiam hic nasci, quæ sunt pulcherrima; spondent  
 E Vultu & Genio Scotica Terra tuo.

She had a good taste for musick,\* and play'd well upon several instruments; was a fine dancer, and sat a horse gracefully: but these last accomplishments she pursued rather out of necessity than choice; and when she followed most her own inclinations, she would be employed amongst her women in needle-work. An impalement of the arms of France and Scotland are embroidered under an imperial crown, on the valence of the canopy in the presence chamber at White-Hall, much of which is said to be of her own handy work†. Accomplishments so extraordinary, and so various, are seldom to be found in any one person: but with what vast advantage must they have appeared in a princess, whose person was extremely beautiful; and in whose countenance was a majesty intermixed with such sweetness as engaged the admiration of all that saw her.‡

No wonder then that a crown set upon the head of so complete a princess, appear'd so amiable to King Henry the second of France and his Queen, as to make them exceedingly desirous of marrying her to the Dauphin; which they soon accomplish'd; for on the twentieth of April, in the Year 1558, the nuptials were solemnized with all imaginable pomp and magnificence in the church of Nostre Dame in Paris, to the inexpressible pleasure of the Dauphin, who might justly think himself the most happy prince in the world; for, to the above-

\* Vid. *Vita Mariæ Stuartæ Scotiæ Reginæ, Dotoriæ, Galliæ, Angliæ, & Hiberniæ, Harædis*; *Scriptore Georgio Conæo Scoto*. p. 26, 27.

† Sandford's *Genealogical Hist.* &c. p. 529.

‡ Vid. *Memoirs de Brantôme*, p. 3. Dr. Jebb's *life of Mary Queen of Scots*, pages 21, 22, 23. and Melvil's *Memoirs*, p. 50.

mentioned excellencies, she added that of the strictest obedience, and most obliging behaviour towards her husband; observing all the connubial duties with such a peculiar sweetness of temper, and incomparable address, as not only endeared her to him, but was admired by all who had opportunity of observing it. But this happy marriage was but of a short duration, he being violently seiz'd with a catarrh in his ear, died of it without issue on the 5th of December, 1560, leaving this his disconsolate Queen so oppress'd with sorrow, that neither the endearing friendship of her kindred and allies, nor the charms of the French court could detain her there, she being fully determined to return to her native country.

She had not been long in Scotland before proposals were sent to her to marry with Charles Archduke of Austria. But Queen Elizabeth making herself a kind of arbitratress in those affairs, desired she would not marry with any foreign Prince, but to make choice of an husband out of her own Nobility; and recommended to her either the Earl of Leicester, or the Lord Darnley; threatening her upon refusal, to deprive her of the succession to the crown of England. Being thus overaw'd by Queen Elizabeth, and not a little pleas'd with the young Nobleman himself, who was a person of exquisite beauty; she consented (perhaps a little too hastily) to marry her cousin Henry Stuart Lord Darnley, son and heir of Matthew Earl of Lenox. And having created him Earl of Ross, and Duke of Rotherfay, July 28, 1565, he was on the same day proclaimed King at the market cross in Edinburgh, and on the morrow was married to the Queen in the royal chapel at Halyrood House. By this husband she had one son, born in the castle of Edinburgh, June 19, 1566, who was afterwards James the sixth of Scotland, and first of England. This unfortunate nobleman being murdered in a most barbarous

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rous manner by the instigation and procurement of the Earls of Murrey and Moreton in the beginning of February, 1567, she was married again on the fifteenth of May, the same year, to John Hepborne Earl of Bothwell, a man of an ambitious temper and dissolute life. From which time a series of infelicities attended her to the end of her life. The different views and interests of the nobility, clergy and gentry, in regard to religious and political affairs, had so disunited the kingdom, and occasioned such intestine broils and dissensions, that all things appeared in the greatest disorder and confusion. Loyalty and obedience to princes soon came to be neglected, and soon after to be set at nought, and the royal authority instead of being honoured and obeyed, met with nothing but abuses and contempt. The Earl of Bothwell was forced to fly into Denmark to save his life. The Queen was seized; carried prisoner to Lochlevyn; and was treated on the road with such scorn and contempt, as her own personal dignity might sufficiently have secured her from; tho' that indeed was greatly obscured: for she was put into very mean apparel; and when the inhabitants of the town came out to meet her she made a most disgraceful figure, being covered with dust and tears. She was conveyed to the provost's lodgings, and committed to the care of Murrey's mother, who had been concubine to King James the fifth, and whose matchless impudence and insults added much to her affliction.

When Queen Elizabeth heard of those insolencies, she seem'd fir'd with indignation at it; and sent Sir Nicholas Throckmorton into Scotland to expostulate with the conspirators for this barbarous treatment of their Queen; and to consult by what means she might be restored to her liberty. But when he came into Scotland he found the confederates more insolent than report had made them: and after many

hearings

hearings and warm debates he returned without being able to procure any satisfaction, or doing any thing considerable for the relief of the distressed Queen.

Having been detained a prisoner at Lochlevyn eleven months, and most inhumanly forced to comply with many unreasonable demands, highly detrimental to her honour and interest, she made her escape (the second of May, 1568) from thence to Hamilton Castle, where upon the evidence of Robert Melvyn and others, in an assembly of many of the nobility, there was drawn a Sentence declaratory, that the Grant extorted from her majesty in prison (which is *justus metus*) was actually void from the beginning; upon which, such great numbers of people came in to her assistance, that within two or three days she had got an army of at least six thousand. On the other side Murrey with great expedition made all imaginable preparations to attack the Queen's forces before they became too formidable: and when they joined battle, her majesty's army unhappily consisting of raw soldiers, were soon defeated, and she obliged to save herself by flight; travelling in one day sixty miles, to the house of Maxwell Lord Herries. From thence she dispatched John Beton to Queen Elizabeth with a Diamond which she had formerly received from her, as a pledge of mutual amity; signifying that she would come into England and beg her assistance, if her rebellious subjects continued to persecute her any farther. Queen Elizabeth returned her a very kind answer, with large promises of doing her the most friendly offices. But before the messenger came back, she, rejecting the advice of her friends, found means to convey herself with the Lords Herries, Flemming and others into England, landing May 17, at Workington in Cumberland, near to the mouth of the river Derwent: and on the same day wrote letters in the French tongue with her own



own hand to Queen Elizabeth, in which she gave her a long detail of her misfortunes, desiring her protection and aid against her rebellious subjects. Queen Elizabeth in her letters by Sir Francis Knowles, and others comforted her, and promised to protect her according to the equity of her cause; and under pretence of greater security commanded that she should be carried to Carlisle. Now the unfortunate Queen began to perceive her own error in not following the advice of her friends. Her apprehension of this mistake, perhaps she may be justly thought to have intimated in applying to herself, with some alteration, a latin distich which we meet with in the fragments of Cæsar, which she wrote with her own hand on a pane of glass at Buxton-Well.

Buxtona, quæ calidæ celebraris \* nomine Lymphæ,  
Forte mihi posthac non adeunda, Vale.

Buxton, whose fame thy bath shall ever tell  
Whom I perhaps, shall see no more, farewell.

She was not indeed so fully convinced of this fatal mistake, as when she wrote these two lines in a window at Fotheringhay castle.

From the top of all my trust,  
Misthap has laid me in the dust.

England as an useful author observes †, instead of being a sanctuary to the distressed Queen, became only a change of

\* So it is in the glass I had in my hand in Camden's *Britannia in Derbyshire*.  
says Dr. Fuller (*Church History*; Cent. 16. † Sanford in his *Genealogical History*,  
*Lib.* 9. p. 181.) though it be celebrare &c. p. 532.

air; but not from confinement to liberty; for being denied access to Queen Elizabeth, and tossed from one prison to another for the space of about eighteen years, in which she had often struggled for liberty, that tragical scene of her life which was begun in Scotland was here brought to a conclusion by the cruel stroke of the axe.

Sentence being passed, and the warrant signed for her execution, notice was given her on the fifth of February that she must die on the morrow: she received the message with great calmness; and with a remarkable resolution and presence of mind, instantly begun to settle her affairs, and to make due preparation for this grand event. She ordered her supper to be hastened, of which she eat sparingly; and observing her servants to weep, she comforted them with surprizing alacrity, and towards the end of supper, she drank to them all; and they all pledged her on their knees in their order, mingling their tears with the wine. After supper she read over her will\*, and the inventory of her goods and moveables, and wrote on them the names of those to whom she had appointed them; and to some she gave money with her own hand. She wrote unto her confessor, to pray unto god for her: and she also wrote letters of recommendation unto the French King, and to the duke of Guise for her servants. She went to bed at her usual time, and slept some hours; being awaked, she spent the rest of the night in prayer. The fatal day beginning to break, she

\* In the life of Cardinal Laurea, written by the abbot of Pignerol, p. 77, it is observed, that in the will of Mary Queen of Scots, which she wrote with her own hand the day before she was beheaded—  
“ She expressed her zeal for the catholicick religion; and provided, that if the prince, her son, did not renounce the

“ false and heretical persuasion which he  
“ had drunk in, the inheritance of the  
“ crown of England should never descend  
“ to him; but should devolve from him,  
“ to Philip king of Spain”. Vid. Bp. Burnet’s history of the reformation part the third, p. 327. And the Coll. of records at the end of it, N<sup>o</sup>. 94. p. 366.

clothed

clothed herself as she used to be on festival days, and calling her servants together, read over her will, and requested them to take in good part the legacies she had given them, since she had it not in her power to give more : and then devoting herself intirely to god, did with great humility beseech him to give her his grace and favour ; continuing her devotions with sighs and tears, until Thomas Andrews sheriff of the county came and told her that she was to come forth. When she came forth, she was attended by Melvin her steward, who bore up her train, Burgoine her physician, her apothecary, and chirurgeon, and two maids. She appeared with great majesty, modesty and chearfulness of countenance. " She " was (saith an eye witness, whose account of her person and " behaviour in her last moments I here transcribe \*,) of " stature tall, of bodie corpulent, round shoulder'd, of face " fat and broad, double chinned, and hazel eyed ; borrowed " hair, a bourne. Her attire was this, on her head she had " a dressing of lawne edged with bone lace, a pomander " chaine, and an *Agnus Dei* about her neck, a crucifix in her " hand, a pair of beads at her girdle, with a golden cross at " the end of them ; a vail of lawne fastened to the caule " bowed out with wyre and edged round about with bone " lace. Her gown was of black sattin, printed, with a train, " and long sleeves to the ground, set with acorne buttons of " jett, trimmed with pearl, and short sleeves of black sattin " cutt, with a pair of sleeves of purple velvet, whole under " them : her kertle whole of crymson sattin, and her petti-

\* From a MS. in Mr. Ashmole's study, No. 781, intituled *A true declaration of the execution of Mary the late Queene of Scots, within the castle of Fotheringlay*, viii. Feb. 1586. Addressed to the right honourable

Sir William Cecil, *Kt. Lord Burleigh, Lord High Treasurer of England*. This account is dated Feb. 11, 1586. And concludes " Your ho. in all humble service to command, R. W."

“ coat skirte of crimson velvet, her shoes of Spanish leather,  
“ the rough side outward, a pair of green silk garters; her  
“ nether stockings worsted, couloured, watched, clocked  
“ with silver, and edged on the top with silver, and next her  
“ legs a paire of Jersey hose white.

“ Then the two executioners kneeled down unto her and  
“ desired her to forgive them her death, she answered I for-  
“ give you with all my heart; for I hope this day shall give  
“ an end to all my troubles. Then they with her two wo-  
“ men helping her up, began to disrobe her, and then she  
“ laid her crucifix upon the stoole. One of the executioners  
“ took from her neck her *Agnus Dei*, then she began to lay  
“ hold of it saying, she would give it to one of her women,  
“ and withal told the executioner, that he should have money  
“ for it. Then she suffered them with her two women to  
“ take of the chain of pomander beades and all her other ap-  
“ parell, and then with a kind of gladness and smilinge she  
“ began to make herself unreddy, putting on a pair of sleeves  
“ with her own hands, (which the two executioners had be-  
“ fore rudely pulled of,) and that with such speed, as if she  
“ longed to have been gone out of this world: during all  
“ these actions of disrobinge of the said Queen, she never  
“ altered her countenance, but smilinge as it were at it, said  
“ *she never had such Groomes before* to make her unreddy,  
“ nor never did of her clothes before such a company. At  
“ length she being unattired and unapparelled of such and so  
“ much of her attire and apparell as was convenient saving her  
“ petticoat and kirtle, her two women looking upon her  
“ burst out in a very great skreaking, crying and lamentation,  
“ and when their skreaking began to decline they crossed  
“ themselves and prayed in latin. Then the said Queen  
“ turning herself to them, and seeing them in such a mourn-  
“ full

“ full and lamentable plight, embraced them, and said these  
 “ words in French, *ne cry vous jay prome pur vous*, and so  
 “ crossed and kissed them, and bad them pray for her, and  
 “ not be so mournful, for said she, this day I trust shall end  
 “ your mistresses troubles. Then with a smiling countenance  
 “ she turned herself to her men servants, Melvine and the rest  
 “ standing upon a bench near the skaffold, who were sometimes  
 “ weeping, sometimes crying out aloud, and continually  
 “ crossing themselves and praying in latin. And the said Queen  
 “ (thus turned unto them) did herself likewise cross them  
 “ and bade them farewell, and prayed them to pray for her  
 “ even to the last hour. This done one of her women having  
 “ a *Corpus Christi Cloth* lapped it up three corner wise, kissed  
 “ it, and put it over the face of her Queen and Mistres, and  
 “ pinned it fast on the carole of her head. Then they two  
 “ mournfully departed from her; and then the said Queen  
 “ kneeled down upon the cushion, at which time verie reso-  
 “ lutely, and without any token of the fear of death, she  
 “ spake a loud this psalm in latin *In te Dñe Confido, &c.* Then  
 “ groping for the block, she laid down her head, putting her  
 “ chain over her back with both her hands, which holding  
 “ there still, had been cutt off, had they not been espied.  
 “ Then she laid herself upon the block most quietly, and  
 “ stretching out her arms and legges cried out *In manus tuas*,  
 “ *Dñe* three or four times. At last whilst one of the execu-  
 “ tioners held her straitly with one of his hands, the other  
 “ gave her two stroks with an axe before he did cut off her  
 “ head, and yet left a gristle behind. At which time she  
 “ made very small noise, and stirred not any part of herself  
 “ from the place where she lay. Then the executioner which  
 “ cut off her head listid it up and bad God save the Queen.  
 “ Then her dressing of lawne fell from her head, which ap-  
 “ peared

“ peared as if she had been seventy years old, polled very  
“ short, her face being in a moment so much altered from  
“ the form which he had when she was alive, as few could  
“ remember her by her dead face. Her lippes stirred up and  
“ down almost a quarter of an hour after her head was  
“ cut off.”

The executioners were dismissed with fees ; not having any thing that was hers : for we are told <sup>b</sup> that all her apparel was burnt. Her body with the head, was conveyed into the great chamber, where it was embalmed, and lay until its Interment.

Upon Tuesday being the first of August were the funerals appointed to be celebrated for her majesty, in the cathedral church of Peterborough, and accordingly there were sent thither from the court, the Queen's household officers, to make preparation for the diet, Mr. Dorrel, and Mr. Cox ; for the funeral offices, Mr. Fortescue master of the great wardrobe : the heralds came down three or four days before, and appointed (together with the Bishop and Dean) the place for the body to be interred : this was opposite to the burying place of Queen Katherine, near to the tomb of John the last abbot, and first Bishop of that church. There was a rich herse erected above the first step of the quire, near to the place of the burial, and the whole quire and church were hanged with black. Upon Sunday at night the 30th of July, the body was brought by torch light from the castle of Fotheringhay by Garter king at arms and other heralds, with some number of horse, in a chariot made on purpose, covered with black velvet, and adorned with her ensignes accordingly, between one and two

<sup>b</sup> Vid. Howes's Edition of Stowe's Summary, London, 1608, p. 459

of the clock in the night: where attended for it before the church, the Bishop of Peterborough, and the Dean of the cathedral church, the master of the wardrobe, Clarentius king at arms, and divers, as well of her majesty's servants, as other persons. There came with the body six of the Scottish train, as Melvin, the master of the household, and her physician, and others; the body with the closures weighed nine hundred weight, which being carried and attended orderly by the said persons, was committed to the ground in the vault appointed, and immediately the vault was covered, excepting a small hole left open for the staves to be broken into. There was at that time not any of the offices of the church service performed, it being judged by all present, as well Scots as others, that it would be more properly done on the day and time of solemnity. Upon Monday in the afternoon, came to Peterborough, all the lords and ladies, and other assistants appointed, and at the bishop's Palace was prepared a great supper for them, where all at one table supped in the great chamber being hanged with black, where was a state set on the right side thereof, of purple velvet. Upon Tuesday morning, the chief mourners, lords and ladies, and other assistants being ready, about ten of the clock they marched from the hall of the bishop's palace in the following order.

The Countess of Bedford chief mourner.

The Earl of Rutland.	L. Willoughby of Parham.
The Earl of Lincoln.	L. Compton.
The Countess of Rutland.	L. Mordant.
The Countess of Lincoln.	The Dean of Peterburgh.
L. Dudley L. Chamberlain.	Lady Mordant.
L. S. John of Basing L. Stew.	L. Talbot.
	L. Dudley.

L. Dudley.	Sir George Hastings.
L. St. John of Basing.	Sir Richard Knightley.
L. St. John of Blctshoe.	Sir Andrew Nowel.
L. Mary Savil.	Sir George Savil.
L. Cecil.	Sir James Harrington.
L. Mountague.	Mr. John Mannors as a Kt.
Lady Noel.	18 Scottish Gentlemen.
Lady Mannors.	Divers Esqrs. with Gentlemen.
Mrs. Allington as a Lady.	2 Kings at Arms } Garter.
8 Scottish Gentlewomen.	} Clarentius.
Sir Thomas Cecil.	5 Heralds at Arms.
Sir Thomas Mannors.	An Hundred poor Women.
Sir Edward Mountague.	

The solemnity being settled, the prebendaries, and the quire, who received them at the church door sung an anthem, the Scots, all excepting Mr. Melvin, departed, and would not tarry at sermon or ceremonies. The bishop of Lincoln preached out of psalm 39. v. 5, 6, 7. Lord let me know my end, &c. Who shall gather them, &c. In the prayer when he gave thanks for such as were translated out of this vale of misery, he used these words. " Let us give thanks for the happy dissolution of the high and mighty Princess Mary late Queen of Scotland, and Dowager of France, whose life and death, at this time I have not much to say, because I was not acquainted with the one, neither was I present at the other ; I will not enter into judgment further, but because it hath been signified unto me that she trusted to be saved by the blood of Christ, we must hope well of her salvation : for as father Luther was wont to say, many one that liveth a papist, dieth a protestant." In the discourse of his text he only dealt with the general doctrine of the vanity of all flesh.

The



The sermon ended, the offering of the chief mourner and hatchments were received by the bishop of Peterborough, and the offerings of the rest, by the dean, which ended, the mourners departed. The ceremony of burial was performed by the Dean, the officers breaking their staves, and casting them into the vault upon the coffin: and so they departed to the Bishops house, where was a great feast appointed. The concourse of people was of many thousands, and after dinner the nobles departed away every one towards his own home\*.

The remains of this unfortunate Queen having rested in this place 25 years, it was by order of her son King James taken up the eleventh of October, 1612, and was reinterred in K. Henry the seventh's chappel in the abby church at Westminster; where he erected a magnificent monument to her memory; with her image of the finest marble in full proportion in her royal robes, upon a pedestal of curious workmanship, under a beautiful canopy, supported by eight columns of white and black marble, viz. four at the west, and as many at the east-end, of the Corinthian order, the pedestals and capitals gilt, and the frize adorned with several coats of arms. And on the south side the following inscription.

D. O. M.

Bonæ Memoriae  
et Spei Æternæ,

Mariæ Stuartæ Scotorum Reginae, Franciæ Dotariæ, Jacobi  
V. Scotorum Regis filiæ et hæredis unicæ, Henrici VII. Angl.  
Regis, ex Margareta majori natu filiâ (Jacobo IIII. Regi

\* Vid. Gunton's history of the cathedral church of Peterborough, pages 74, 75, &c.

Scotorum Matrimonio copulata,) Proneptis, Edwardi IIII. Angl. Regis ex Elizabetha, filiarum suarum natu maxima, Abneptis, Francisci II. Gallorum R. Conjugis, Coronæ Angl. dum vixit, certæ, & indubitatæ hæredis, & Jacobi magnæ Britanniæ Monarchæ potentissimæ, matris.

Stirpe verè Regiâ, & antiquissimâ prognata erat, maximi totius Europæ principibus agnatione & cognatione conjuncta, & exquisitissimis animi & corporis dotibus & ornamentis cumulatiflima. Verùm ut sunt variæ rerum humanarum vices, postquam annos plus minus viginti, in custodia detenta, fortiter, & strenuè, (sed frust.à) cum malevolorum obtreptionibus, timidorum suspitionibus, & inimicorum capitalium insidiis confictata esset, tandem inaudito & infesto Regibus exemplo, securi percutitur.

Et contempto mundo, devicta morte, lassato carnifice, Christo Servatori animæ salutem, Jacobo filio spem Regni, & Posteritatis, & universis cædis infastæ spectatoribus exemplum patientiæ commendans, pie, patienter, intrepidè cervicem Regiam, securi maledictæ subjecit, & vitæ caducæ sortem, cum cælestis regni perennitate commutavit,

Ult. Idus Februarii.

Anno Christi M. D. LXXXVII.

Ætatis XXXXVI.

Si generis splendor raræ si gratia formæ  
 Probrî nescia mens, inviolata fides,  
 Hæctoris <sup>4</sup> invicti robur, Sapientia, candor,  
 Nixaque solantis spes pietate Dei:

<sup>4</sup> Sandford reads Hæctoris.

Si morum probitas, duri patientia fræni,  
 Majestas, bonitas, pura, benigna manus,  
 Pallida fortunæ possint vitare tonantis  
 Fulmina, quæ montes templaque sancta petunt :  
 Non præmatura fatorum sorte perisset,  
 Nec fleret mæstis tristis Imago genis.

Jure Scotos, Thalamo Francos, spe possidet Anglos,  
 Triplice sic triplex jure corona beat.  
 Fælix, heu nimium fælix si turbine pulsa  
 Vicinam sero conciliasset opem.  
 Sed cadit ut terram teneat, nunc morte triumphat,  
 Fructibus ut sua stirps, pullulet inde novis.  
 Victa nequit vinci, nec carcere clausa teneri  
 Non occisa mori, sed neque capta capi,  
 Sic vitis succisa gemit sæcundior uvis,  
 Sculptaque purpureo gemma decore micat.  
 Obruta frugifero sensim sic cespite surgunt  
 Semina, per multos quæ latuere dies.  
 Sanguine sancivit sædus cum plebe Jehova,  
 Sanguine placabant numina sancta patres.  
 Sanguine conspersi quos præterit ira penates ;  
 Sanguine signata est, quæ modo cedit humus.  
 Parce Deus, satis est, infandos siste dolores,  
 Inter funestos pervolet illa dies.  
 Sit Reges mactare nefas, ut sanguine posthac  
 Purpureo nunquam terra Britannia fluat.  
 Exemplum pereat cæsæ cum vulnere christæ ;  
 Inque malum præceps, author & actor eat.

Si meliore sui post mortem parte triumphet,  
 Carnifices sileant, tormina, claustra, cruces.

Quem dederant cursum superi Regina peregit :  
 Tempora læta Deus, tempora dura dedit.  
 Edidit eximium fato properante Jacobum,  
 Quem Pallas, Musæ, Delia fata colunt.  
 Magna viro, major natu, sed maxima partu,  
 Conditur hic Regum filia, sponsa, parens.  
 Det Deus ut nati & qui post nascentur ab illa,  
 Æternos videant hinc fine nube dies.

H. N. gemens P.

Over the cornish at the head of the monument.

1. Pet. 2. 21.

Christus pro nobis passus est, relinquens exemplum ut sequamini vestigia ejus.

Over the cornish at the foot of the monument.

1. Pet. 2. 23.

Qui cum malediceretur, non maledicebat, cum pateretur non comminabatur, tradebat autem judicanti justè.

To the pious memory ;  
 and immortal hope

Of Mary Stuart, Queen of Scots, and Dowager of France.  
 She was daughter and sole heirress of James the fifth, King of  
 Scotland. Great-grand-daughter of Henry the seventh King  
 of England, by the Lady Margaret, his eldest daughter (who  
 was

was married to James the fourth King of Scots) great-great-grand-daughter of Edward the fourth King of England, by Elizabeth his eldest daughter. She was Queen consort of Francis the second King of France. Certain and undoubted heiress during her life time, of the crown of England, and mother of the most powerful monarch, James King of Great Britain.

She was derived from a royal and most ancient family, and related in blood to the most mighty Princes in all Europe, both by descent and affinity. She was richly endowed with the most exquisite ornaments and accomplishments both of mind and body. But as the events of all human affairs are transitory, and their revolutions uncertain ; this Princess, after suffering, with an heroic, and resigned magnanimity (but in vain) during an imprisonment of little less than twenty years, the calumnies thrown upon her by the malicious, the fears conceived by the pusillanimous, and the snares prepared for her by her implacable enemies, at length by a dome, as unusual, as dangerous to the sacred dignity of kings, expired on a scaffold.

Looking down with contempt on the transient glories of this world, triumphing over the terrors of death, and even wearying out persecution, she resign'd the care of her immortal Soul to her Saviour Christ ; her prospect of an earthly diadem to her son James, and his posterity. And presenting to the spectators of her untimely death, an example of consummate patience ; she submitted her royal neck to the accursed axe of the executioner, with piety, composure, and courage. And thus exchanged the enjoyment of an uncertain state of mortality, for a crown of everlasting glory among the blessed inhabitants of heaven, on the eighth day of February, the year of Christ 1587. of her age 46.

If

If birth illustrious beauty's pow'rful sway,  
A soul, whose truth no dangers could betray,  
If firm, heroick constancy of mind,  
Wisdom and hope, to heav'n's decrees resign'd,  
If ease of manners, patience to endure,  
A lib'ral hand, an heart serenely pure,  
If charms like these could fates dire shafts restrain,  
(Which rocks and temples but oppose in vain!)  
Death had not then abridg'd her blooming years,  
Nor this sad marble been bedew'd with tears.

By birth, by marriage, and in hope, enthron'd  
Scotland, France, England her dominion own'd.  
Happy! when civil rage those rights profan'd,  
If neighbouring allies had her cause sustain'd!  
To earth she fell, but, glorious in her doom,  
New honours grace her offspring from her tomb,  
She yields unconquer'd, triumphs tho' resign'd  
In death reviv'd—in prison unconfined.  
Thus richer fruits adorn the well-prun'd vine,  
Thus gems, when cut, with rays resplendent shine,  
Thus fruitful harvests crown the waving field  
From seeds that slept beneath the earth conceal'd.  
In blood th'almighty's league with man was given,  
And bleeding victims calm'd the wrath of heav'n,  
Doors mark'd with blood the vengeful angel past,  
Believing nations were in blood laid waste.  
At length great God! thy kindled wrath abate,  
Let sorrow mark the day of Mary's fate!  
No more let regicides in Britain rise,  
Nor streams of blood her fertile plains disguise!

Let

# QUEEN OF SCOTLAND. 175.

Let crimes like this with one example end,  
And with their authors to the grave descend !

Since, rais'd to heav'n, this Princess still shall reign,  
Let pain and death their triumph now refrain.  
'Twas her's her destin'd progress to perform,  
From God her sun-shine—and from God the storm !  
Great James confirms the honour of his race,  
Him, Pallas and the Muses join to grace.  
Great by her consort, for her birth renown'd,  
Her greatest glory in her son is found !  
This mournful tomb to sad remembrance brings  
The mother, daughter, and the wife of kings.  
Grant, heav'n, her offspring, future times may praise,  
For long succession, and for prosp'rous days !

1. Pet. 2. 21.

1. Pet. 2. 23.

She is reported to have written a volume of *Poems on various occasions in the Latin, French and Scotch languages* \*.

Also, *The consolation of her long imprisonment*, and, *Royal advice to her son*. In two books.

Besides a great number of original letters of her's which are still preserved in the French King's library ; in the royal library at St. James's, in the Cottonian, and in Mr. Ashmole's. We have in print

\* See Bp. Tanner's *Bibliotheca*, in the article of her

The

*The genuine letters of Mary Queen of Scots, to James Earl of Bothwell: found in his Secretary's closet after his decease, and now in the possession of a gentleman of Oxford. Discovering the greatest and most secret transactions of her time. Translated from the French originals, by Edward Simmonds, late of Christ's-Church College in Oxford, Oct. Westminster, 1726.* This collection contains eleven letters.

In the *State papers* publish'd by Mr. Heynes <sup>f</sup>, are ten letters from the Queen of Scots, to Queen Elizabeth, the Earl of Suffex, and Secretary Cecil; wrote in English, French, and Scotch; chiefly relating to her troubles and confinement. And also, her answers to the articles delivered to her by Sir William Cecil, Secretary, and Sir Walter Myldmaye, Chancellor of the Exchequer.

In the 1st Vol. of Mr. Anderson's *Collections* <sup>g</sup>, are three letters from the Queen of Scots, to the Earl of Lenox, about apprehending such persons as were suspected of the King's murder. And in Vol. 4. are three more letters addressed to Queen Elizabeth, the Earl of Huntley, and Secretary Cecil <sup>h</sup>. Also,

A long letter from her Majesty to Anthony Babington, printed in the appendix to her life, wrote by Dr. Jebb <sup>i</sup>. And some others, dispersed in the works of several authors, viz. among the epistles of Pope Pius the V. <sup>k</sup>. In Buchanan, Camden, Udall, and Sanderfon.

<sup>f</sup> pages 377, 386, 437, 464, 465, 467, 469, 503, 575.

<sup>g</sup> Printed in four vol. 4to. London, 1727.

<sup>h</sup> See pag. 51, 95, 185.

<sup>i</sup> p. 387.

<sup>k</sup> Printed at Antwerp, 1640, 4to.



## BLANCH PARRY.

**B**LANCH PARRY, daughter of Henry Parry of New-Court in the county of Hereford, Esq; was born in the year 1508, and seems to have had a good share of education.

Notwithstanding I can say but little of her, either as an author, or a learned woman; yet it might seem very unkind and ungrateful in a lover of antiquities, not to insert this worthy gentlewoman in this catalogue of learned women, who appears, not only to have been a lover of antiquities herself, but likewise an encourager of that kind of learning in others by so generously communicating to that great antiquary Dr. Powel, Sir Edward Stradling's manuscript history of *The winning of Glamorgan or Morgannwg out of the Welshmen's Hands, &c.* Which is published by the Dr. (who makes honourable mention of her on that account) in his valuable, and now very scarce history of the Welsh Princes; beginning at page 122, and ending at page 141. And likewise for procuring of Queen Elizabeth, for that most renowned mathematician Dr. John Dee, the grant of the mastership of Saint Croffes<sup>1</sup>, when he was distressed by the lubricity of fortune. And in order to relieve and revive his drooping spirits, she herself went to him, and by her Majesty's order assured him that the next ecclesiastical dignity which became vacant should be confer'd upon him.

I have seen a pedigree of the Parry family drawn up with her own hand, which not only discovers her taste and genius for those studies, but also the gentility of her descent. But

<sup>1</sup> Vid. the appendix to John of Glastonbury's chronicle, pages 110, 115.

when I saw this pedigree, I had not then the least thought of drawing up any account of this gentlewoman, and therefore I did not extract any thing from it.

She died ~~in~~ on the 12th of February, 1589, in the 82d year of her age. Her body seems to have been buried in the abby church at Westminster, and her bowels in the church at Baſton in Herefordshire. In both places are monuments erected to her memory, with inscriptions giving an account of her birth, quality, employment, piety, charities, and death. That in Westminster Abby, is on the south wall of the chancel; upon which is the following inscription \*.

Here under is intombed Blanch Parry, daughter to Henry Parry of New-Court, within the county of Hereford, Esq; chiefe gentlewoman of Queen Elizabeth's most honourable privy chamber, and keeper of her Majesty's jewels, whom she faithfully served from her highnesses birth; beneficiall to her kinsfolk and countrymen, charitable to the poore, inso-much that she gave to the poore of Baſton and Newton in Herefordshire, sevenſcore buſhels of wheat and rye yeerely for ever, with divers summes of money to Westminster and other places for good uses. She died a maid in the 82d yeere of her age, the 12 of February, 1589.

On her monument in Baſton church in Herefordshire.

H. Parry hys daughter Blanch of New-Court borne,

That trayen'd was in Prynces courts with gorgious wyghts,  
Where ſtealing honour ſounds wyth blaſte of horne

Eache of accounte to place of worlds delyghts,

Am lodged here wythin thys ſtonye toombe;

My Harſyngery's paide I owghte of due;

My friends of ſpeeche herein do finde my doombe:

The whiche in vaene they do ſo greatly rhue,

\* See Stowe's Survey of London, p. 810. Edit. Fol. 1633.

For so much as hit ys the end of all  
 Thys worldly route of state, what so they be,  
 The whiche unto the rest hereafter shall  
 Assemble thus each wyghte in his degree.  
 I lyvde always as handmaide to a Queen,  
 In chamber chiefe my tyme dyd overpasse,  
 Uncarefull of my welthe there was I sene,  
 Whylst I abode the rynnynge of my glasse,  
 Not doubtyng wante whylst that my mystresse lyvde,  
 In woman's state whose cradell saw I rockte,  
 Her servant then, as when she her crown atcheeved,  
 And so remayned till death he my doore had knockte:  
 Preferryng still the causes of eache wyghte,  
 So far as I doorst move her grace's eare  
 For to reward decerts by course of ryghte  
 As needs resyte of sarvys done eache wheare.  
 So that my tyme I thus did passe awaye  
 A maed in court, and never no man's wyfe,  
 Sworne of Queene Ellsbeths hedd chamber allways,  
 Wyth maeden Queene a mayde did end my lyfe.

I have seen a copy (or rather a first draught) of her will, wrote with Lord Treasurer Burghley's own hand<sup>a</sup>; in which, among many other legacies, she gave five hundred pounds for the building of an almshouse in Baeton, for the residence of four poor people. She also gave so much money as Lord T. Burghley should think sufficient for the repairing of the church and steeple there. And for the further relief of the vicar of Baeton, she gave twenty kine to be distributed to the parishioners of Baeton, and they to give to the vicar two shillings yearly for the use of every cow.

<sup>a</sup> In the possession of the honourable James West, Esq;

## LADY BURLEIGH.

AN eminent author \* assures us that no age was so productive of learned women as the sixteenth century: Speaking of the flourishing condition which learning was in at that time, he says " It was so very modish, that the fair sex seemed " to believe that greek and latin added to their charms; and " that Plato and Aristotle untranslated were frequent ornaments of their closets. One would think by the effects, " that it was a proper way of educating them, since there are " no accounts in history of so many great women in any one " age, as are to be found between the years fifteen and sixteen " hundred." And Erasmus speaking of those times says †,—" Scena rerum humanarum invertitur; Monachi Literas nesciunt, & Fæminæ Libris indulgent." And in the same epistle, " Bellum est cum Sexum ad prisca exempla sese postliminio recipere. The scene of human things is changed; " the Monks famed in times past for learning, are become " ignorant; and women love books. It is pretty enough that " this sex should now at last betake it self to the antient examples." And the reason which is given for this by another writer ‡, is, the great care which King Henry the eighth

\* Dr. Wotton in his *Reflections on antient and modern learning*, pages 349, 350.  
 † Ep. 31. Lib. 19.

‡ Mr. Strype in his *Life of Archbishop Parker*, p. 179.

took

took in the education of his daughters. But if it may not be ascribed to the noble art of printing, which had just then awakened the minds of ingenious people, and furnished them with a vast variety of books to improve their understandings; I should rather chuse to attribute it to the example of Sir Thomas More, whose daughters were celebrated, even in foreign countries for their great skill in the learned languages arts and sciences, before the daughters of King Henry the eighth were born. But however this might be, certain it is, that such examples to authorize are sufficient to bring into use things far less deserving imitation. Parents perhaps, in those times might be of opinion, with a polite and elegant writer\*, "That in a country where the women are admitted to a familiar and constant share in every active scene of life, particular care should be taken in their education, to *cultivate their reason, and form their hearts*, that they may be equal to the part they have to act." Nor is it improbable that female minds, were not insensible of the fame derived upon them from these improvements; but aspired to some share of that great and universal character Sir Thomas More's daughters had justly acquired. But whatever were the motives to this kind of education, the fact is certain, and the famous instances which the histories of those times have furnished us with, must be allowed to deserve, at least the praise, if not the imitation of posterity.

Among those gentlemen who so worthily distinguished themselves by a due care in educating their daughters, none can deserve greater praise than Sir Anthony Cooke, one of the learned tutors to King Edward the sixth, who bestowed so

\* See the 49th Letter from a Persian in England, to his friend at Ipswich.

liberal

liberal an education on his daughters, that they became the wonders of the age ; and were sought in marriage as Camden ' and Lloyd ' observe, by some of the greatest men of that time, more for their natural and acquired endowments and beauty, than for their portions. The eldest of those ladies comes next, according to order of time to be treated of in these memoirs. And because I cannot trace out the exact time when her sisters died, I shall here place them all together. Here then follow the scattered notices which I have collected concerning those illustrious women.

MILDRED the eldest daughter of Sir Anthony Cooke, and of Anne his wife, daughter of Sir William Fitz-Williams of Milton, Knight, was born (perhaps at her fathers seat at Giddy-Hall in Essex) Anno 1526. She fully answered all the care and pains which had been taken of her education ; for she was as eminent for her great learning and good sense in the early part of her life, as she was exemplary in the latter, for her piety \* and charity. She was excellently well skilled in the Greek and Latin tongues ; but more particularly in the former, having Mr. Laurence the great Grecian for her preceptor. She took great delight in reading the works of Basil the great, Cyril, Chrysostome, Gregory Nazianzen and others. She translated a piece of Saint Chrysostome's out of Greek into English, as the author of the life of Lord Treasurer Burleigh tells us. And when she presented the University

\* In his *Annals of Queen Elizabeth*, sub anno 1576.

† State Worthies, p. 374.

‡ She used for her prayers and meditations a small pocket book in latin, richly

bound, intituled, *Psalmi seu Precesiones Johannis Episcopi Rossensis*. To which book of devotions she set her own name thus, *Mildreda Cicillia*, 1565. Vid. Strype's *Annals* vol. 3. pages, 597, 598.

library (in Cambridge) with the great Bible in Hebrew and other language, she sent it with an epistle in Greek wrote with her own hand.

On the twenty first of December in the year 1546, and in the twentieth year of her age she was married to Sir William Cecill afterwards created Lord Burleigh; Lord High Treasurer of England, Privy Councillor to Queen Elizabeth, and Knight of the most noble order of the Garter. By this truly great statesman she had very many children, all which died young, excepting two daughters, viz. Anne, who was very unhappily married in the fifteenth year of her age, to Edward Vere, the seventeenth Earl of Oxford, of that name, and Lord High Chamberlain of England: and Elizabeth: and one son named Robert Cecill, who not long before her death married Elizabeth Brooke, daughter of the Lord Cobham.

After a long and happy marriage of forty two years, she died April the fourth 1589, in the 63d year of her age, to the inexpressible grief of her noble Lord and husband, who lost in her, a woman, not only of an exemplary virtue and engaging qualities, but of an admirable understanding, and (if a judgment may be formed by her letters) as good a politician as himself \*. She was buried in the abby church at Westminster, where a most magnificent monument is erected to her memory: but as the most material things contained in the monumental inscription are here taken notice of; and as the monument has been so often described, and the several long inscriptions on it, so frequently printed by those who have wrote the history and antiquities of that church, I think it unnecessary to give any farther account of it. Five days after her death, viz. April 9th. Lord Burleigh being then at

\* Vid. Mr. Cart's *General History of England*, Volume 3. p. 670.

Collings Lodge, wrote what he calls a *Meditation* on the death of his lady. As I imagined it would be much more acceptable to the curious to read the discourse it self, than to connect or interweave it with these memoirs; I will here subjoin an exact copy of it, as I transcribed it from the original, which I luckily met with, in turning over a vast multitude of his lordships valuable papers, letters, &c. now in the possession of the Honourable James West, Esq; which will conclude what I have to say of this excellent person.

“ Ther is no cogitation to be used with an intent to recover  
 “ that which never can be had ageyn, that is, to have my  
 “ deare wiff to lyve ageyn in her mortall body, which is separated from the fowle, and resteth in the erth deade, and  
 “ the fowle taken up to heaven, and ther to remayne in the  
 “ fruition of blessednes unspeakable, untill the generall resurrection of all flesh; whan by the almighty power of God  
 “ (who made all thyngs of nothyng) hir body shall be raysted  
 “ upp and joyned wyth her fowle, in an everlastyng unspeakable joye, such as no tongue can exprefs, nor hart can conceive.

“ Therfor my cogitations ought to be occupied in these thyngs following.

“ I ought to thank Almighty God for his favor in permitting hir to have lyved so manny yers together with me, and to have given hir grace to have had the trew knolledg of hir salvation by the death of his Son *Jesus*, opened to hir by the knowlledg of the gospell: wherof she was a professor from hir youth.

“ I ought to comfort my self with the remembrance of hir manny vertuous and godly actions wherin she continued all hir liff, and especially in that she did of late yers fondry charitable dedes, wherof she determined to have no

“ outward



“ outward knolledg whylest she lyved, in so much as when  
“ I had some litell understanding therof, and asked her wherin  
“ she had disposed any charitable gifts, accordyng to hir often  
“ wishyng that she war hable to doo some speciall act, for  
“ mayntenance of learnyng, and releff of the poore; she  
“ wold allweys only shew her self rather desiroose so to doo,  
“ than ever confels any such act; as sence hir deth is mani-  
“ festly known now to me, and confessed by sondry good men,  
“ whose names and ministeryes she secretly used, that she did  
“ charg them most stryctly that whylest she lyved, they should  
“ never declare the same to me nor to any other. And so  
“ now have I sene hir earnest wrytyngs to that purpose of hir  
“ own hand.

“ The particulars of many of these hereafter do follow,  
“ which I do with myne owne hand wrytyng recite, for my  
“ comfort in the memory therof, with assurance that God  
“ hath accepted the same in such favourable sort, as she synd-  
“ eth now the fructs therof in heaven.

“ About yers sence, she caused exhibitions to be  
“ secretly given by the hands of the master of St. Ihons in  
“ Cambridg for the mayntenance of two schollars for a per-  
“ petuite wherof to conynew.

“ She did cause some lands to be purchased in the name of  
“ the Dean of Westmynster, who also in his own name to,  
“ did assure the same to that colledg for a perpetuall maynte-  
“ nance of the sayd two schollars in that colledg. All which  
“ was done without any signification of hir act or charg to any  
“ manner of person but only of the Deane, and one William  
“ Walter of Wymbleton, whose advise was used; for the  
“ wrytyng of the purchase and assurance.

“ She also did with the privity of Mr. Deanes of Powles  
“ and Westmynstre, and of Mr. Alderly, beyng fre of the

B b

Haber-

“ Haberdashers in London, give to the company of the sayd  
“ Haberdashers a good some of money ; whereby is provyded  
“ that every two yers ther is lent to six poore men of certen  
“ speciall occupations, as Smyths, Carpyntors, Weavors and  
“ such like in Romford in Essex, twenty pounds a pece, in  
“ the whole one hundred and twenty pounds. And in Chest-  
“ hunt and Wooltham to other six lik persons twenty marks  
“ a pece, in the whole fourscore pound. Which releff by  
“ way of loan is to continew. By the same means is provided  
“ for twenty poore people in chesthunt the first sonday of  
“ every month a meass of meate, in flesh, bread, and money  
“ for drynk. And lykwise is provided four marks yerly for  
“ four sermons to be preached quarterly, by on of the preachers  
“ of St. Ihon’s Colledg. And these distributions have bene  
“ made a long time, whylest she lyved by some of my ser-  
“ vants, without gyvyn me knolledg therof; though in dede,  
“ I had cause to thynk that she did sometymes bestow such  
“ kynd of alms, but not that I knew of any order taken for  
“ contynuance therof; for she wold rather cōenly use speches  
“ with me, how she was disposed to give all that she cold to  
“ some such uses if she cold devise to have the same faythfully  
“ performed after hir liff, wherof she allwayes pretended  
“ many doubts. And for that she used the advise of Mr.  
“ Deanes of Powles and of Westmynster, and wold have hir  
“ actions kept secrett, she forced upon them some small peces  
“ of plate to be used in ther chambres, as remembrances of  
“ hir good will for their paynes.  
“ She did also four tymes in the yere secretly send to all the  
“ prisons in London, money to buy bread, chese and drink  
“ cōenly for four hundred persons, and many tymes more,  
“ without knolledg from whom the same come.

“ She

" She did lykwise sondry tymes in the yere send shyrts and  
 " smokks to the poore people, both in London, and at  
 " Chesthunt.

" She also gave a some of money to the master of St.  
 " Ihon's Colledg, to procure to have fyres in the hall of that  
 " colledg uppon all fondays and hollydayes betwixt the fest of  
 " all Sayntes and Candemas, whan ther war no ordinary fyres  
 " of the charge of the colledg.

" She gave also a sume of mony secretly towards a buyld-  
 " yng for a new waye at Cambridg to the Cōen Scolles.

" She also provyded a great number of books, wherof she  
 " gave some to the Univerfity of Cambridge, namely the  
 " great Bible in Hebrew, and four other tongs. And to the  
 " college of Saint Ihon's very many books in Greke, of  
 " divinite and phyfick, and of other fciences. The lyk she  
 " did to Christ's Chyrch, and St. Ihon's Colledg in Oxford.  
 " The lyk she did to the colledg of Westminster.

" She did also yerly provyde wooll and flaxe, and did  
 " diftribute it to women in Chesthunt parifh, wylling them  
 " to work the fame into yarn, and to bryng it to hir to fe ther  
 " manner of workyng; and for the moft part, she gave to  
 " them the stuff by way of alms. Some tyme she caufed  
 " the fame to be wrought into cloth and gave it to the poore,  
 " paying firft for the fpyinning more than it was worth.

" Not long afor hir deth, she caufed secretly to be bought  
 " a large quantite of wheat and rye, to be difpofed amongft  
 " the poore in tyme of derth. Which remayned unfpent at  
 " hir deth; but the fame confefled by fuch as provyded it  
 " secretly. And therfor in confcience to be fo diftributed ac-  
 " cording to hir mynd.

" April 9th 1589. Written at Collings

" Lodge by me in sorrow

B b 2

" W. B."

## LADY BACON.

ANNA second daughter of Sir Anthony Cooke, and of Anna his wife, was born (very probably at Giddy-Hall in Essex, cir. An. 1528. She was most liberally educated by the care of her worthy father; and having added much acquired knowledge to her great natural endowments, she made an illustrious appearance among the literati at that time; and was constituted governess to King Edward the sixth. She is truly said \* to be a choice lady, eminent for piety, virtue and learning, and exquisitely skill'd in the Greek, Latin, and Italian tongues. She was married to Sir Nicholas Bacon, Knight, lord keeper of the great seal of England, by whom she had two sons Anthony Bacon and Francis, whose vast capacities, and great attainments in various kinds of literature render'd them the ornaments of their country, and wonder of the age.

† It has been observ'd by an ingenious writer, that “ it was to the great abilities and tender care of so accomplish'd a parent, that her two sons, owed the early part of their education, and without doing any injustice to the genius of either of these great men we may safely affirm, that they were not a little indebted for the reputation they acquired,

\* Chauncy's *Antiquities of Herefordshire*, p. 464.

† Vid. *Biographia Britannica*, vol. I. p. 412.

“ to

“ to the pains taken with them by this excellent woman in  
 “ their tender years, when the mind is most susceptible of  
 “ learning, and thereby render'd more capable of retaining  
 “ the principles of science, than when they are instilled in an  
 “ age farther advanced.”

She gave an early specimen of her industry, piety and learning, in translating out of Italian into English 25 sermons wrote by *Bernardine Ochine*, concerning *the Predestination and Election of God*. Publish'd in Octavo about the year 1550 \*. The *Typographical Antiquities* \* take notice of another Edition in 12mo. but without date with the following title. *Certaine Sermons of the ryghte famous and excellent clerk master Bernardine Ochine, borne within the famous universities of Siena in Italy, now also an example in thys lyfe, for the faithfull testimony of Jesus Christe. 25 Sermons, translated into English from the Italian, by a gentleman, and the last 25 translated by a young Lady.*—And soon after her marriage she employ'd her fine parts and learning very much to her own honour, and to the advantage of her country.

At that time the Romanists (chiefly our English fugitives) were most industriously making use of all the learning, wit and malice they were masters of, in order to blacken and make the reformation of the church of England look as odious as possible, and to bring our excellent reformers into contempt. Pope Pius the fourth calling the council of Trent, and sending his Nuncio Martinengo to invite Queen Elizabeth to it ; and most of the greatest princes of Christendom interposing by letters to the Queen to entertain the Nuncio and submit to the council. It was deemed very reasonable to give the World an account of what had been done in the preceding

\* *Strype's Memorials Ecclesiastical*, vol. 2. p. 265.

\* page. 244.

parliament,

parliament, and the reasons of it, and to retort the many accusations brought against our church by the romanists. Upon this occasion, the learned, eloquent and masterly pen of the incomparable Bishop Jewel was employed in drawing up (in the Latin tongue) *An Apology for the Church of England*: which he performed to the infinite satisfaction of the reformed churches, and to the shame and confusion of that of Rome. The common people had without doubt an earnest desire to see and be acquainted with the contents of this book, which then made so great a noise, and had so much alarmed the World: and the learned men being then otherwise employed in confuting the calumnies raised by the papists; and in answering the many seditious libels which swarmed hither from Lovain, Doway, and other places; this excellent lady undertook the translating of it, and made a very faithful and elegant version considering the time when it was done. Mr. Strype observes<sup>b</sup>, that after she had finished the translation, she sent the copy to the Archbishop to peruse it, as a person to whom the care of the church of England, and its doctrine chiefly belonged. She sent also this her translation to Bishop Jewel the author, to overlook it, that she might not in any point mistake his meaning. This copy was attended with an epistle to him in Greek; and he answered her in Greek again. Both this Bishop and the Archbishop, read over the translation, and found it so correct, that they mended nothing; no, not the least word. The letter the Archbishop sent to her, relating to this performance, being very much to the honour of herself, and sex, I will here transcribe some part of it, believing the perusal of it may be very acceptable to the ladies, and may raise an emulation in them, to apply themselves to the study

<sup>b</sup> Life of Archbishop Parker, p. 178.

of useful learning. The letter was thus superscribed, *To the right honourable, learned, and virtuous lady, A. B. M. C. wisheth from God, grace, honour, and felicity.* He told her therein, " That according to her request, he had perused her studious labour of translation, profitably employed in a right commendable work. Whereof, for that it liked her to make him a judge, and for that the thing it self had singularly pleased his judgment, and delighted his mind in reading it, he had right heartily to thank her ladyship, both for her well thinking of him, and for the comfort that it wrought in him. But far above these private respects, he was by greater causes enforced, not only to shew his rejoyce of this her doing, but also to testify the same by this his writing prefixed before the work, to the commodity of others, and good encouragement of her self. That she had used her accustomed modesty, in submitting it to judgment; but therein her praise doubled, sith it had passed Judgment without reproach. And whereas both the chief author of the Latin work, and he, severally perusing and conferring her whole translation, had without alteration allowed of it, he was both to desire her ladyship, and advertise the readers, to think that they had not therein given any thing to any dissembling affection towards her, as being contented to wink at faults to please her, or to make her without cause to please her self. For that there were sundry respects to draw them from so doing, although they had been so ill minded, as there was no cause why they should be so thought of. That her own judgment in discerning flattery, her modesty in misliking it, the laying open of their opinion to the world, the truth of their friendship towards her, the unwillingness of them both, in respect of their vocations, to have that Publick work not truly and well

" translated,

“ translated, were good causes to persuade, that their allowance was of sincere truth and understanding. That by her travail she expressed an acceptable duty to the glory of God, deserved well of this church of Christ, honourably defended the good fame and estimation of her own native tongue, shewing it so able to contend with a work originally written in the most praised speech. That besides the honour done to her sex, and to the degree of ladies, she had done pleasure to the author of the latin book, in delivering him by her clear translation, from the perils of ambiguous and doubtful constructions ; and in making his good work more publicly beneficial : Whereby she had raised up great comfort to her friends, and had furnished her own conscience joyfully with the fruit of her labour, in so occupying her time. Which must needs redound to the encouragement of noble youth in their good education, and to spend their time and knowledge in godly exercise, she having delivered them so singular a precedent. That as God, he was sure, did accept that her doing, and would bless with increase ; so her, and their most vertuous and learned sovereign lady and mistress, it should be good cause to commend ; and all noble gentlewomen should, he trusted, hereby be allured from vain delights, to doings of more perfect glory.

“ That he for his part, as occasion might serve, should exhort others to take profit by her work, and follow her example : whose success he beseeched our heavenly father to bless and prosper. That to the end, both to acknowledge his good approbation, and to spread the benefit more largely, where her ladyship had sent him her book written, he had with most hearty thanks returned it her, as she saw, printed : knowing that he had thereby done for the best, and in this  
“ point



“ point used a reasonable policy; that is, to prevent such  
 “ excuses as her modesty would have made in stay of pub-  
 “ lishing it.”

This work was printed An. 1564, 4to. and 1600, 12mo.

Whether she wrote, or translated any thing else I know not; nor any thing more of her, than that she survived her husband Sir Nicholas Bacon (who died the 20th of February, 1578-9, and was buried March the 9th in St. Paul's church London; where an elegant monument was erected to his memory,) and was living as I find by Mr. Newcourt <sup>c</sup> An. 1591. She died as I conjecture about the beginning of the reign of King James I. at Gorhambury near St. Alban's in Hertfordshire, (where her picture still remains) and lies buried as Dr. Rawley observes <sup>d</sup> in St. Michael's church there. But I could not find either monument or inscription in memory of her at that place.

<sup>c</sup> Repertorium, vol. I. p. 787.

<sup>d</sup> In his life of her son Sir Francis Bacon, *Ld. Verulam*, prefixed to his Re-  
 mains.



C c

LADY

## LADY RUSSEL.

**E**LIZABETH third daughter of Sir Anthony Cooke and Anne his wife, was born (as I presume) at Giddy-Hall in Essex, cir. An. 1529, and was equally happy with her other sisters in having the advantage of a learned and polite education; and in the progress she made in the learned languages; which gained her the applause of the most learned men of that age and since.

I intirely agree with Sir John Harington \*, that if Madam Vittoria an Italian lady deserved to have her name celebrated and transmitted to posterity by Ariosto, for writing some verses in manner of an epitaph upon her husband after his decease; that this learned lady deserves no less commendation, having done as much and more, not only for two husbands, but for her son, daughter, brother, sister, and venerable old friend Mr. Noke of Shottesbrooke †, in the Greek, Latin, and English tongues. She was married, first, to Sir Thomas Hobby, who being sent ambassador into France for Queen Elizabeth, she accompanied him thither. And he dying at Paris July 13th An. 1566, aged 36; left this his disconsolate lady big with child, who brought him honourably home; and having

\* See his notes upon *Ariosto*, p. 314.      mole's Berkshire, vol. 2. p. 491.

† See the Latin verses printed in Ash-

erected

erected a chapel on the south side the chancel of the church at Bisham in Berkshire, she carefully deposited his, and his brother Sir Philip Hobby's remains in one tomb together, which she adorned with large inscriptions in Latin and English verse of her own composing<sup>a</sup>. She had by Sir Thomas four children, viz. Edward, Elizabeth, Anne and Thomas Posthumus, who, as I find by a long letter<sup>b</sup> wrote with lady

<sup>a</sup> Ibid. pages, 465, 66, 67, 68, 69.

<sup>b</sup> Now in the possession of the Hon. James West, Esq. Imagining that a copy of this letter may not be unacceptable to very many of my readers, I will here give an exact transcript of it.

" My good Lord, thinking it my duty  
" to present my humble duty to her Ma-  
" jesty, and to send to the coorte, to un-  
" derstand how her Majesty in this trooble-  
" som tyme doth beare this unnaturall  
" conspiracy agaynst her self and theyr  
" cuntry; I thought good also to give  
" your self most humble and hartly thanks  
" for your L. letters; and to let your L.  
" know, that in my harte I kifs the hand  
" that took so much payne with penn.  
" Agayne I fownd my chyld in Sheppey,  
" and he is now here. The cause of his  
" departure to be bicause, he shoold this  
" next tearme by my apPOINTment have  
" ben placed in Innes of Coorte, for his  
" better instruction: where I had taken  
" order, he should have ben placed at  
" Michaelmas last was a twelvemonth,  
" as Mr. Farmer can witness with me;  
" but that in respect of his littleness Mr.  
" Farmer entreated me, both in respect  
" of his own credit, and the howie I  
" wold forbear till he were bigger; for  
" that he should be reputed as a chyld.  
" The boy sayth that by no means he  
" can frame him self to lyke or to take

" that coorse, to his own good and my  
" comfort. On the other side for travell;  
" the fequell of his brothers travell, and  
" example of Anthony Bacon, doth make  
" me resolute in no wise to consent to his  
" going over the sea. The dawnger most  
" great, I have but two soones. The  
" profitte uncertayne fryvolows; the lan-  
" guages to be learned with the scite of  
" cuntries here at home by bookes, with  
" less dawnger then in these dayes by  
" journey. The certayne fructes dayly  
" fownd of yong men's travell now a  
" dayes nothing but pryde, charge, and  
" vanytie in demming better of theyr  
" own conceyts, then wisdom wold.  
" And though I will never be fownd un-  
" naturall, yet will I not while I live  
" beggar my self for my cradell, if I  
" may prevent it. Now my Lord sins he  
" will not apply him self to law, which I  
" greatly desired; the next coorse is, to  
" dedicate him to your service: the only  
" man, and subject, my self doth so  
" much honowre, and love, as to afford  
" my soone to serve, and weare *Livery*.  
" Yf it please your L. to vouchsafe to ac-  
" cept him, he shall during your likeing  
" of him to the honowre of your L. ser-  
" vice cost me yerly one hundred pounds;  
" if he apply him self thoroughly and  
" diligently, to please your L. if it please  
" not your L. to accept him, nor to  
" trouble

Ruffel's own hand, to her brother Lord Treasurer Burleigh, by his excessive extravagancies and undutifulness, gave her much uneasiness. From this letter it appears, that she was a lady of great spirit and sense, as well as an excellent oeconomist.

“ trouble your self with him, assuredly  
 “ such hath his unnaturall bad nature and  
 “ infolency ben, in suspecing me, with  
 “ disdayne to serve me, and envying my  
 “ love to his poore wronged sisters, being  
 “ infants, joyned with refusal to take  
 “ that coorse of law which might have in  
 “ end bredd my comfort and his owne  
 “ good ; as with reverence, being spoken  
 “ to your self only ; I am resolute : Let  
 “ him gad to my L. of Lecester, or who  
 “ living except my Lord Thresurers ser-  
 “ vice, he shall never cost me more then  
 “ the forty pounnds yerly allredy assured  
 “ him ; procured first of myne owne in-  
 “ clinacion, without the perswasion of  
 “ eny living or ded ; sins I have so small  
 “ thanks for that, I am taught for more.  
 “ Neather shall eny living, I except none,  
 “ perswade me during myne owne natu-  
 “ rall lyfe to assure eny more to him, sins  
 “ he had the face to say to my self that if  
 “ that had ben of my doing, it shoold  
 “ not have ben so assured to him. My  
 “ Lord thogh I be not so bad a bird as  
 “ to defyle myne owne nest ; yet I know  
 “ my children, as well as the wisest shall  
 “ in tyme, and have not had a desyre to  
 “ understand what is farther from me, to  
 “ be ignorant of them that are so nere.  
 “ And thogh my naturall inclinacion have  
 “ ben, by love and reason to p ocure my  
 “ children to love, and feare me : yet I  
 “ have not deserved thereby contempt,  
 “ nor shewed my self simple, in being  
 “ ignorant of my due, and valew of my  
 “ defart. My Lord I beseeche yow think  
 “ me not passionate, I abhor that humor,  
 “ but beleve me, the unnaturall hard na-  
 “ ture and infolency of this boy hath ex-  
 “ ceded his brothers. This hath eaten  
 “ no bred sins his birth, but what my  
 “ purse hath payd for ; neather hath he  
 “ grote but what my mony hath payd for ;  
 “ neather can he live with more but by  
 “ me ; or your self that for my fake of  
 “ your own goodnes will do more then  
 “ we both can desearve. What his owne  
 “ infirmities & insufficiency by want of  
 “ stature, learning, and otherwise be, I  
 “ know : what of mere love without the  
 “ perswasion of eny I have done & en-  
 “ dured for him in not yielding his bro-  
 “ thers wardship to my Lord Russell, God  
 “ & my self best know. Yf I be an  
 “ honest woman sins his fathers death &  
 “ his birth, seven thousand pounnds have  
 “ gone owt of my purse for things ment  
 “ to him, beside his owne charge of edu-  
 “ cation : neather coold my L. of B. rage,  
 “ or my La. warwicks mallice, or my L.  
 “ Russells want, make me careless to  
 “ leave him able to live after my death.  
 “ The lease of the parsonages now being  
 “ two hundred marks by yere, I have  
 “ made to him after my death.  
 “ The lease in reversion for 50 yeres,  
 “ being worth 400 marks by yere, I have  
 “ made to him.  
 “ Posen being 300 l. de claro yerly, I  
 “ have made the inheritance unto him,  
 “ which cost me 35 hundred pounnds.  
 “ The Black Fryers inheritance after  
 “ my life, I have made unto him : the  
 “ purchas and building cost me above a  
 “ 1000 l. “ The

Some years after the death of Sir Thomas Hobby, she was married to Lord John Russel, son and heir to Frances Russel, the second Earl of Bedford of that surname; who dying before his Father in the year 1584, was buried in the abby church at Westminster, where is a very noble monument erected to his memory, and embellished with inscriptions in Greek, Latin, and English, drawn up by this his excellent lady. She had issue by him one son, who died young An. 1580. And two daughters Anne and Elizabeth: the last of whom survived her father but a little while, and is said<sup>1</sup> to have bled to death by the prick of a needle in the forefinger of her left hand, as seems to be intimated by the figure placed on

"The 40 l. from his brother ow't of  
"Lenchwick, cost me five hundred  
"pounds.

"Other stuff and plate, bowght new,  
"and ment to him after my death, as  
"him self knew before his running away,  
"which *batb* cost me and *must* 14 hundred  
"pounds.

"His brother yet was an heyr, able to  
"live without me, had the law of the  
"land to back him, thogh both most un-  
"godly & monstrous. I meane to send  
"him to your L. to hamper, thogh to  
"avoid the opinyon of passion my self in  
"choler, but coldly, have not uttered a  
"word whereby my servants might dis-  
"cern my warr betwene myne owne flesh  
"and blood: but in trewth myne owne  
"misfortune doth sting my very hart with  
"the greatest grief, thogh I smother it.  
"Let him self be examined if ever I were  
"bitter to him, gave him ill speche, un-  
"derstande the left of mislike or want be-  
"fore his letter feth after his departure.  
"His brother sweareth and avoweth that  
"he knew nothing of his folly: but sub-

"mitteth him self & his service in most  
"dutyfull manner. Thus beseeching God  
"to blefs both your hart, hand, & your  
"whole self, with great comfort & long  
"life. Farewell good Lord & most be-  
"loved brother. Written from Dunnin-  
"ton this 25th of August.

"Your L. loving sifter,

"ELIZABETH RUSSELL".

"Yf your L. here that I mary, think it  
"not strange: for I live without comfort  
"of eny living: God & your self ex-  
"cepted: all other I find more com-  
"brows & dawngerous, then comfortable.  
"But my owld man, is said to be so-  
"daynly ded, I hope it be not so. He  
"was well on Fryday after dinner, I re-  
"ceived a letter written in his owne hand  
"on Saturday, & yet reported on Twef-  
"day to my L. of Northumberland as his  
"steward told me to be ded, & that  
"fodaynly."

<sup>1</sup> See the Antiq. of Westminster Abby  
by Crul, p. 39.

her

her monument, which is within the same grate with that of her father ; where on a pedestal of black and white marble made column wise, in imitation of a Roman altar, may be seen the statue of a young lady seated in a most curious wrought ofier chair, of the finest polished alabaster, in a very melancholy posture, inclining her head to the right hand, and with the fore-finger of her left only extended downwards, to direct us to behold the deaths head underneath her feet, and to intimate to us the disaster that brought her to her end ; which if true, must be attributed to some gangrene, or other dangerous symptom, occasioned, perhaps, at first by the pricking of an artery or nerve, which at last brought her to the grave. This monument was erected to her memory by her only surviving sister Anne.

She translated out of French into English, a tract called, *A Way of Reconciliation* of a good and learned man, *Touching the true nature and substance of the body and blood of Christ in the sacrament*. Printed 1605 ; and dedicated it to her only daughter, Anne Herbert, wife to the Lord H. Herbert, son and heir to Edward Earl of Worcester. In this dedication (says Mr. Strype) the excellent spirit as well as pen of this good lady may be observed. It begins thus.

“ Most vertuous and worthily beloved daughter ; even as  
“ from your first birth and cradle, I was ever most careful,  
“ above any worldly thing, to have you suck the perfect milk  
“ of sincere religion ; so, willing to end as I began, I have  
“ left to you, as my last legacy, this book, a most precious  
“ jewel, to the comfort of your soul ; being the work of a  
“ good learned man, made above fifty years since in Germany ;  
“ after by travail a French creature, now naturalized by me  
“ into English.” Then proceeding to give the reason of her  
publish-

publishing this piece, she added, " That at first she meant  
 " not to set it abroad in print; but herself only to have some  
 " certainty to lean unto in a matter so full of controversy, and  
 " to yield a reason of her opinion. But since lending the  
 " copy of her own hand to a friend, she was bereft thereof  
 " by some: and fearing lest after her death it should be printed  
 " according to the humours of others, and wrong of the dead:  
 " who in his life approved her translation with his own allow-  
 " ance: therefore dreading, she said, wrong to him, above  
 " any other respect, she had by anticipation prevented the  
 " worst. And then piously and affectionately she concludes  
 " thus; that she meant it for a new-year's gift: and then,  
 " farewell, my good Nancy. God bless thee with the con-  
 " tinuance of the comfort of the holy spirit; that it may ever  
 " work in you, and persevere with you to the end, and in  
 " the end."

And then she ends with this *Tetraslich* to her said daughter,  
 suitable to the new year.

In ANNAM filiam.

Ut veniens annus tibi plurima commodet, ANNA,  
 Voce piâ Mater, supplice mente, precor;  
 Ut valeat paritéq; tuo cum conjuge Proles,  
 Officiis junctis, vita serena fluat.

ELIZABETHA RUSSELLA, Dowager<sup>1</sup>.

To her daughter ANNE.

That each new year new blessings Anne may bear,  
 Thy tender mother breaths her pious pray'r.

<sup>1</sup> Strype's *Annals*, vol. 2: p. 469.

Bless



Blest be thy husband, blest thy offspring be,  
And all thy days from ev'ry ill be free.

Where or when this worthy lady died I know not ; but by an original letter (which I have seen) \* from Sir John Harington to her ladyship, concerning his book called *The Metamorphosis of Ajax*, it appears that she was living in the month of August, 1596, tho' in a very weak condition : for by another letter which I have seen, wrote with her ladyship's own hand, to her nephew Cecill, without date, but seems to have been wrote the ensuing year ; she complains much of her bad health, and the infirmities of old age, being very apprehensive of a sudden death : and concludes, " Your Lordship's  
" owld awnt of compleate 68 yeres, that prays for your L.  
" long lyfe

" ELIZABETH RUSSELL, Dowager."

She seems to have been buried by her first husband at Bisham in Berks, in the chapel which she her self had founded ; in which is a very magnificent monument erected against the south Wall, and fenced with iron spikes. In the middle is a large arch raised upon four pillars, under which the statue of this lady is placed in a kneeling posture, having a Viscountesses Coronet on her head. On the cushion whereon she kneels, is laid before her the figure of a young infant, and behind her kneel her three daughters. Westward (but without the arch) are the statues of two men in armour likewise kneeling. Eastward (and without the arch also) is the statue of a lady wear-

\* Now in the possession of the honourable James West, Esq;



ing a robe lined with ermin and the coronet belonging to a Viscountess on her head. On a black marble tablet, placed near the foot of the aforesaid monument, is this inscription.

ΜΗ ΔΑΚΡΥΣΙΝ ΚΟΣΜΕΙ, ΜΗ  
ΚΛΑΥΘΜΑΣΙΝ 'ΕΝΤΑΦΙΑΕΣΟΝ  
ΠΟΙΕΙ ΕΙΜΙ ΕΑΡΖΩΣΑ Δ'Ι ΑΣΤΡΑ  
ΘΕΩ.

On another marble tablet is this inscription.

Nemo me lacrimis decoret, neque funera fletu, faxit cur? vado per astra Deo.\*

Nor tears my friends, nor fun'ral rites employ!  
Ask you the cause—I soar to heav'nly joy!

\* So I find it printed in Mr. Ashmole's *Antiquities of Barks*, vol. 2. p. 470.



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CATHE-

## KATHERINE KILLIGREW.

KATHERINE fourth daughter of Sir Anthony Cooke, and of Anne his wife, was born, as I conceive, at Giddy-Hall in Essex, about the year 1530: And having the advantages of an excellent education joined to an elegant natural genius, she became famous for her knowledge in the Hebrew, Greek, and Latin tongues, and for her skill in poetry. A specimen of her talent in that art is preserved by Sir John Harington<sup>1</sup>, and Dr. Thomas Fuller<sup>2</sup>. The motive which induced her to write these verses is a little uncertain. Sir J. Harington who seems to have been personally acquainted with those ladies, says, they were wrote to Lady Burleigh, to send a kinsman of hers into Cornwall where she dwelt, and to stop his going beyond sea. Mr. Phillips says<sup>3</sup> it was to her lover. But Dr. Fuller with more shew of reason tells us, that Sir Henry Killigrew (her husband) being designed by Queen Elizabeth ambassador to France, in troublesome times, when the employment, always difficult, was then apparently dangerous; his lady, wrote these verses to her sister Mildred Cecil, to improve her power with the Lord Treasurer her husband, that Sir Henry might be excused from that service. But be the occasion as it may; the verses are as follow.

<sup>1</sup> In his *Worthies*, p. 328.

<sup>2</sup> In his notes to the translation of *Aristo*, p. 314.

<sup>3</sup> *Thesaurus Poetarum*, p. 156.

Si mihi quem cupio cures Mildreda remitti,  
 Tu bona, tu melior, tu mihi sola Soror :  
 Sin malè cessando retines, & trans mare mittis,  
 Tu mala, tu pejor, tu mihi nulla Soror.  
 Is si Cornubiam, tibi pax sit & omnia læta,  
 Sin Mare, Ciciiliæ nuncio bella. Vale.

Thus English'd by an ingenious friend.

If, Mildred, to my wishes kind  
 Thy valued charge thou send,  
 In thee my soul shall own combin'd  
 The sister and the friend.

If from my eyes by thee detain'd  
 The wanderer cross the seas,  
 No more thy love shall sooth, as friend,  
 No more as sister, please.

His stay let Cornwall's shore engage ;  
 And peace with Mildred dwell :  
 Else war with Cecil's name I wage  
 Perpetual war.—farewell.

She was married to Henry Killigrew Esq; a Cornish gentleman of good abilities, and, for the services he did his country in the quality of an embassador, was as it seems afterwards knighted. What issue \* she left behind her I know not ; nor

\* It appears from Carew's *Cornwall*, Fol. 117, that Sir Henry Killigrew had a daughter, married to Sir Jonathan Trelawny a Cornish Gent. about the latter end of Queen Elizabeth's reign : and 'tis very probable she was his daughter by this lady. Sir Henry was living in great esteem in the year 1602. Vid. Carew's *Cornwall*, Fol. 61.

any thing more of her, than that it appears from her fathers will \* that she was living May 22, A. 1576, and that she lies buried in the chancel of the church of St. Thomas the Apostle in Vintry Ward London; where is an elegant monument erected to her memory, on which is the following inscription †.

In mortem suam hæc Carmina dum vixerat scripsit D.  
Katharina Killigreia.

Dormio nunc Domino, Domini virtute resurgam;  
Et σωῆντα meum carne videbo meâ.  
Mortua ne dicar, fruitur pars altera Christo:  
Et surgam capiti, tempore, tota, meo.

Elizabethæ in Obitum Katharinæ Sororis Epicædia.

Εὐσεβίης, διδασκῆς, κομψείας σεμνὸν ἄλμα,  
Μειλιχίῳ τε τρέπῳ, νύλῃ πίπτε μορᾷ.  
Ἡς Καθαρίνα γλυκεῖα διχοτμηθεῖσα ἀδελφῆς,  
Ἀρμονίην αὐλῇ νῦν ποθεῖσα πάλιν.

Chara valetto Soror, in Cælo morte triumphas,  
Mors tua vita tibi, mors tamen illa tuis.  
Mens tua labe carens, pietas, doctrina, modesta  
Vita, lepos suavis digna fuere Deo.  
Ut junxit Sanguis, nos jungat in æthere Christus:  
Interea taceo mortua morte tua.

\* Strype's *Annals of the Ref.* under that  
year.

† Vid. Stowe's *Survey of London*, edit.  
fol. 1633, pages, 259, 260.

Felicissimæ

KATHERINE KILLIGREW. 205

Felicissimæ & in Christo charissimæ Memorix Katherinæ  
Killigreix, Robertus Massonus Formanus, Pastor Ecclesiæ Lon-  
dino-Gallicæ his Versibus parentavit.

Cœlestem Καθαρίαν conclusam pectore mentem  
Audivi, aspexi, sæpius obstupui :  
Cœlicolam sancto seclusam corpore mentem,  
Quam colui carus, mœstus ovanisque cano :  
Quis non ereptas tot dotes lugeat ? & quis  
Cœlo cœlestes lividus invidet ?  
Cedere sed Patri gnatos, terrena supernis  
Est æquum, sequimur : tu Καθαρίαν præi.

Epitaphium præstanti Feminæ, Katharinæ Killigreix, Au-  
tore Andrea Melvino.

Palladis et Phœbi comes una, & Pieris una,  
Pieridumque Soror, Pieridumque Parens.  
Gratia, Suada, Lepos, Gravitas, Constantia, Candor,  
Religio, Pietas, & Pudor & Probitas,  
Atque Palestinæ, & Latix, Graixque Camenæ  
Clausit olim uno omnes pectore, nunc tumulo.

Aliud Epitaphium Autore  
Gulielmo Charco.

Hic Katharina jacet de stemmate nobilitato  
Cociadum, & claro Killigreio nupta marito :  
Hoc satis est, Hospes : Rhodanus nam cætera novit,  
Et dives Rhenus ; celebrat sic fama Sororem  
Musarum, & Magnam magnæ Pictatis Alumnam.

The

The English translation of the foregoing epitaphs on Mrs. Killigrew.

Mrs. Katherine Killigrew, wrote the following verses in her life time, on her own death.

To God I sleep, but I in God shall rise,  
And, in the flesh, my Lord and Saviour see,  
Call me not dead, my soul to Christ is fled,  
And soon, both soul and body join'd shall be.

A Lamentation for the death of Mrs. K. Killigrew, by her sister Elizabeth.

By rig'rous fate, tho' learned, pious, fair,  
She fell; no eloquence perswaded there.  
Untimely snatch'd, sweet Katharine farewell,  
'Tis thine in heav'nly harmony to dwell!

Farewell, dear sister, you shall heav'n enjoy,  
Crown'd by that death which does thy friends destroy.  
Free was thy mind from ev'ry vicious stain,  
Wit, learning, grace, did in thy bosom reign.  
Thy blameless life well merited that heav'n,  
Which to thy hopes, (alas!) was early giv'n.  
As blood on earth our friendly bosoms join'd,  
Our souls, above, shall be in Christ combin'd.  
Mean time in silence I thy death deplore,  
Dead by that fatal stroke, I can no more!

To

To the most happy, and in Christ, most dear, memory of  
K. K. Robertus, Massonus Formanus, Minister of the reformed  
French church in London, offers these verses.

Oft have I seen, and still with wond'ring eyes,  
In her fair mind each blooming virtue rise;  
Seen ev'ry grace its utmost power display,  
An heav'nly soul enclos'd in spotless clay!  
Such was her mind, such excellence she bore,  
I once admir'd her, and I now deplore!  
What mortal heart would not this treasure mourn,  
From earth, by death's relentless mandate torn!  
Yet who shall dare to murmur at her rest,  
Or envy saints with endless glory blest?  
Tis just that children should to parents bow,  
And earthly frailty God's great will allow,  
Lead, beauteous Kath'rine, in th'etherial way!  
In tears we follow to the realms of day!

An epitaph on the most excellent K. K. by Andrew Melvin.

Apollo's fav'rite and to Pallas dear,  
Adorn'd by ev'ry art her works appear.  
Parent and sister of the harmonious nine,  
All Greece and Rome did in her numbers shine.  
The sacred language too she made her own,  
Nor eastern learning was to her unknown.  
Faith, modest candour, piety resign'd,  
Religious zeal, and purity of mind,  
Each grace that love or admiration gains,  
Her bosom once, and now, her tomb contains.

Another

Another epitaph, written by William Chark.

Here Kath'rine lies, deriy'd of noble kind,  
Of Cooke, to Killigrew by marriage join'd.  
Enough this notice, for to distant Rhone,  
And Rhine, her virtue, and her wit are known,  
By fame such lasting monuments are giv'n,  
To her, the Muses friend, and saint of Heav'n.

Mr. Camden <sup>†</sup>, Dr. Fuller <sup>†</sup>, Mr. Lloyd <sup>†</sup>, Mr. Bohun <sup>†</sup>, and Mr. Strype <sup>†</sup>, mention a fifth daughter, whose name they say is lost: But all observe that she was married to Sir Ralph Rowlet. Nay, Sir William Dugdale <sup>‡</sup> tells us that Sir Anthony Cooke had six daughters, but gives no authority for it. I have taken much pains to find out those two ladies, but with small success. Sir John Harington who as I have observed above corresponded with lady Russel, and therefore one would think might be depended upon in this affair, mentions but four <sup>†</sup>. But that which seems to put the thing out of all doubt, is a monumental inscription for their father Sir Anthony Cooke, in the church at Rumford in Essex, <sup>‡</sup> which contains a sort of pedigree of the family, and which mentions two sons, viz. Richard who married Anne, daughter of John Caulton—And William, who married Frances daughter of John Lord

<sup>†</sup> In his *Annals of Queen Elizabeth*, under the year 1576.

<sup>‡</sup> *Worthies in Essex*, p. 328.

<sup>†</sup> *State Worthies*, p. 374.

<sup>†</sup> In the preface to his translation of Bishop Jewel's *Apology for the church of England*.

<sup>†</sup> In his *Life of Archbishop Parker*, p. 179.

<sup>‡</sup> *Farnage*, vol. 2. p. 437.

<sup>†</sup> See his English translation of *Ariosto*,

p. 314.

<sup>‡</sup> Vid. Salmon's *History and Antiquities of Essex*, p. 251.

Gray,



Gray, brother to the Duke of Suffolk : and the abovemention'd four daughters. And 'tis observable, that the monument represents Sir Anthony with two sons behind him : and his lady with only four daughters behind her as Mr. Strype informs us <sup>a</sup>.

Since the writing of this, in turning over Mr. Fulman's manuscripts in Corpus Christi College Archives, I find it remarked by that indefatigable gentleman <sup>b</sup> that the fifth daughter's name was MARGARET ; and that she was married to Ralph Rowlet Sher. Eff. Hertf.

And in Dr. Haddon's poems <sup>c</sup>, I lately met with the following Tetraстich.

IN NUPTIAS RODOLPHI ROULETI, &  
Thomæ Hobei, qui duas D. Antonii Coci filias, duxere uxores  
eodem die.

Margaritam Roulete tuam fac mente recondas,

Gemma sit ut tuto tam pretiosa loco.

Sit frater fratri similis, sit filia patri,

Sic vir erit dignus conjuge, sponsa viro.

On the nuptials of Ralph Rowlet and Thomas Hobby, who on the same day, espoused the two daughters of Sir Anthony Cooke.

Rowlet in purest heart thy Marg'ret wear,

A casket proper for a gem so rare !

<sup>a</sup> *Annals*, under the year 1576.

<sup>b</sup> Vol. 15.

<sup>c</sup> Printed at London, 1567, 4to p. 82.

The brother's merit let the brother claim,  
The daughter emulate the Father's fame :  
So shall the bridegroom to his like be join'd,  
The bride her virtues in her consort find.

Mr. Strype in his *Memorials Ecclesiastical* under the year 1557, says " December the eighth, the Lady Rowlet, one  
" of the learned daughters of Sir Anthony Cooke, and the  
" youngest of the five, wife of Sir Ralph Rowlet, Knight,  
" was buried in the parish of St. Mary Staining London ."

But after all, *quere*, whether she was not a natural daughter.



QUEEN

## QUEEN ELIZABETH.

THIS Princess (worthy to be compared with the greatest monarchs that ever reigned) was born at Greenwich upon Thames, on Sunday, September the seventh, An. 1533: And was the daughter of King Henry the eighth, by his Queen Anne Bullen. She was born with a genius as much superiour to the common race of mortals, as in her station, she was raised above them: and indeed, she fell into times that required no less a degree of understanding. Providence also may justly be supposed to have bestowed upon her uncommon intellectuals, and to have blessed and prospered her to an uncommon degree in the exercise of them. For how else could she have been enabled to have seated herself so firmly in the Regal Throne, and to have extricated herself out of the many difficulties, with which she and her country were embarrassed, and also to have carried on the glory of the British name, and terror of it's arms, to an height known to but very few of her greatest predecessors? Infomuch that all the European Princes were astonished at her wise administration; which gained her the titles of the *North Star*; the *Goddeſs of the Sea*; the true *Thetis* &c. But I shall not enter into any particular account of her government; that has been very happily performed already. My province is only to record her as a learned Princess; her claim to which title I shall endeavour to make out

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from

from various authors; and to give a few specimens of her learning and great abilities, which have been least taken notice of by others.

The King her father being a learned and wise Prince, soon perceived in her a peculiar greatness of mind, tenacious memory, and incomparable natural parts, crowned with an excellent disposition towards piety and virtue, and caused her to be carefully instructed in all kinds of learning which were suitable to the greatness of her birth or sex.

The early part of her education was committed to the care of Lady Champenon or Champenoun as Mr. Strype calls her<sup>a</sup>, a lady of great accomplishments, who much improved her innate goodness, fine wit, and native modesty, by her wise counsel and good instruction.

Her first tutor for the Latin and Greek tongues, seems to have been Mr. William Grindal, a gentleman excellently well qualified for that employment. Under his tuition she soon made a considerable progress not only in the abovementioned languages, but also in the French and Italian, by the assistance as it seems of other masters; inasmuch, that at eleven years of age she translated out of French verse into English prose, *The Mirrour or glass of the sinful Soul*. She dedicated this translation to Queen Katherine Parr, by an epistle dated from Atherige, December 31, 1544. I don't know whether this performance was ever printed: but the ingenious epistle dedicatory, and the preface to the book, may be seen in the *Sylloge Epistolarum* &c. printed by Mr. Hearne in his edition of *T. Livii Foro-Julienfis*, pages 161, 162, 163.

And when she was but twelve years old, she translated from the English tongue into Latin, French and Italian, *Prayers*

<sup>a</sup> In his *Life of Archbishop Grindal*, p. 3. See also Ascham's *Epistles*, p. 94.

or *Meditations*, by which the Soul may be encouraged to bear with patience all the miseries of this life, to despise the vain happiness of this world, and assiduously provide for eternal felicity. Collected out of certain pious writers by the most noble and religious Catherine Queen of England. Dedicated by the Princess Elizabeth to King Henry the 8th and begins "Quemadmodum immortalis animus." Dated at Hatfield 30 December, 1545, MS. in the royal library at Westminster. About this time she also translated into the English tongue, from the French original, *The Meditations of Margaret Queen of Navarre*, concerning the love of her Soul towards Christ. Book I. Publish'd by Bale, An. 1548. And afterwards by Hen. Denham, 24<sup>o</sup>

And what farther advances she was likely to make in those languages, in case she proceeded in the course that Mr. Grindal took with her, Mr. Ascham signified in a letter to Sir John Cheke \*. "It can scarce be credited (saith he) to what degree of skill in the Latin and Greek she might arrive, if she shall proceed in that course of study wherein she hath begun by the guidance of Grindal." But she had a great misfortune in losing soon this her ingenious and learned instructor; for he died of the plague, in the year 1548. At which time as Mr. Camden observes †, (before she was seventeen years old) she very well understood the Latin, French, and Italian tongues; and the Greek indifferently: and was also very well skilled in musick, and both sung and play'd artfully and sweetly.

Who instructed her in French, or who was her preceptor for the Spanish tongue, in which she was well skill'd, I know not. But the indefatigable compilers of the general dictionary

\* Vid. his *Epistles*, p. 79.

† In the *Introduction to his Annals of Queen Elizabeth*.

observe

observe from Peter Bizari, that Signior Castiglioni was her tutor for the Italian tongue. Bizari speaking of Queen Elizabeth, says \*, “ She is a perfect mistress of our polite and “ elegant language, in the learning of which Signior Giovanni “ Battista Castiglioni (now gentleman of her privy Chamber) “ was her principal master. This gentleman is so well vers’d “ in every thing that forms the gentleman and the man of “ honour, that upon this account, and for his great merit in “ other respects, he is highly esteem’d by so great a Queen.”

Having lost King Henry her father, and her valuable tutor at the same time, she was exceedingly fortunate and happy in those who succeeded; for King Edward her brother loved her extremely; usually called her his *Lady Temper*; and countenanced and encouraged her in her studies more than could be expected from so young a Prince. And she was now no longer apprehensive of her father’s furious jealousy in regard to her principles in religion; and could without the least restraint read such books of divinity as she and her tutors thought proper.

In order to supply her self with another preceptor, she sent to the celebrated Mr. Roger Ascham, who at her pressing importunity left Cambridge, came up to her at Chestnut, and well supplied the place of her former tutor. She now pursued her studies with great ardor, and read with peculiar attention many of the best Greek and Latin historians, philosophers and orators. Her great diligence and ingenuity pleased her new and learned tutor so much, that he speaks of it with the highest satisfaction in a letter to his friend Sturmius, dated from Green-

\* In his *History of the Wars of Hungary* many years in England at that time, and  
 &c. in Italian, p. 206. printed at Lyons was even a Fellow of St. John’s College  
 by Rovillio, 1568, in oct. Bizari lived in Cambridge.

with,

wich, September 14, 15—<sup>b</sup>, in which he tells him “ That he  
 “ enjoy’d at court as agreeable a freedom and retirement for  
 “ his studies, as he has ever done in the university; and that  
 “ he was then reading over with the Princess Elizabeth the  
 “ Orations of *Æschines* and *Demoisthenes de Corona* in Greek,  
 “ and that she understood at first sight not only the force and  
 “ propriety of the language, and the meaning of the orator,  
 “ but the whole scheme of the cause, and the laws, customs,  
 “ and manners of the Athenians.” And Mr. Strype in his  
 life of Bishop Aylmer <sup>1</sup> tells us, that among other discourse  
 which that Bishop, who was then tutor to the Lady Jane  
 Gray had with Mr. Ascham, the latter assured him, that he  
 learned more of the Lady Elizabeth than she did of him,  
 “ I teach her words, said he, and she teaches me things. I  
 “ teach her the tongues to speak, and her modest and  
 “ maidenly looks teach me to do; for I think she is the best  
 “ disposed in all Europe.”

Being thus prepared by skill in very many languages, philo-  
 sophy, &c. She was by the learned Dr. Grindal Professor of  
 Divinity initiated in the study of Theology, which she pur-  
 sued with uncommon application and industry. She read over  
 Melancthon’s common Places, and (as Mr. Bohun observes <sup>a</sup>,)  
 gain’d very much by an exact and accurate perusal of the  
 sacred writings. There were innumerable sentences in the  
 New Testament, and the oracles of the prophets, which she  
 had treasured up in her memory, and which she would upon  
 occasion mention: and she attended the offices of religion and  
 piety with great devotion and care. She often addressed her  
 devoutest prayers to God, and implored his assistance, for the

<sup>b</sup> *Epist.* 2. lib. 1.

<sup>a</sup> p. 298.

<sup>c</sup> *Character of Queen Elizabeth*, p. 11.

obtaining

obtaining of a chaste heart, a pure and unspotted life, and a steady and constant soul. Thus did her studies run in a calm and regular course all the happy, but, short reign of her excellent brother; and thus did she by her sincere piety and devotion, obtain such a share of truly christian fortitude, patience and resignation as firmly supported her under the long, great and many afflictions and calamities which beset her in the cruel reign of the succeeding Princess.

Upon the death of King Edward which happened July the 6th 1553, Queen Mary succeeded to the Throne; and having received very considerable favours and testimonies of Lady Elizabeth's esteem, she return'd her some slight outward forms of civility; but the hatred and malice she bore her, (either on account of her mother, or her religion, or both,) could not be long concealed: Articles were devised and drawn up against her; and her person upon suspicion and surmises only, was seized and hurried from place to place. She was imprisoned, and most inhumanly treated, being oftentimes in extreme danger and hazard of her life<sup>1</sup>; but was wonderfully preserved by divine providence. At last by the interposition of King Philip, (whether out of compassion or policy I know not, tho' the latter is believed to be the true cause by some judicious authors) she was released from her imprisonment, and in a good measure freed from the persecution of her enemies,

<sup>1</sup> Michael de Castellnau tells us, (*Memoirs* p. 59.) that Queen Elizabeth had often told him "that she was by the  
" Queen's order, imprisoned, and in great  
" danger of her life; and that her sister  
" was so enraged, that she procured information against her, and accused her of  
" holding a private correspondence with  
" Henry II. of France, and of being in-

" tirely devoted to that interest. She  
" likewise assured me (says he) that her  
" hopes of living were once so small,  
" that she made a Request of her sister,  
" in case she was to be beheaded, it might  
" be done after our way, and to have an  
" executioner brought from France for  
" that Purpose."

the



the remaining part of her sisters life. But as those things have been treated of at large by our civil and ecclesiastic historians, I forbear mentioning particulars, and shall only observe, as an instance of her gratitude to King Philip, that she had his picture placed by her bedside, and used always to shew it to those who had admittance there, in acknowledgment of him as the preserver of her life in the reign of her sister. And she kept it there to the end of her days, notwithstanding his perfidiousness and inhumanity to her afterwards. And that in her time of persecution, when a popish priest pressed her very hardly to declare her opinion concerning the bodily presence of Christ in the sacrament, she truly, but cautiously, gave him her judgment in these verses<sup>m</sup>.

'Twas God the word that spake it,  
He took the bread and brake it,  
And what the word did make it,  
That I believe and take it.

Queen Mary having reigned five years, four months and some few days; much of which time had been spent in murdering, burning and torturing the servants of God, and her own good subjects; it pleased the divine wisdom in his due time, to hear the crys and complaints of the oppressed, the fatherless and widows, for such had many been made, by the merciless cruelty of this Queen and her clergy; and to rescue very many others from the jaws of death, who were destin'd to the same fiery tryal, which their protestant brethren had suffered, by the opportune death of this Queen, Nov. 17, 1558.

<sup>m</sup> Vid. Sir John Harington's notes on Dr. T. Fuller's *Holy State* in vit. Elizabeth's *English translation of Ariosto*. And beth.

Upon which the Princess Elizabeth happily ascended the throne, which she adorned more than any of her royal predecessors since the days of *ÆLFRED* the great. It was therefore very justly and truly observed by Monsieur Bayle, that it would not be doing her sufficient justice to say only, that not any woman reigned with more glory than she did: It must be added, that there have been but few great Kings, whose reigns can be compared with hers; it being the most beautiful period in English history.

After a long interruption of her beloved studies, when she had by her great wisdom settled the preplexed affairs of her kingdom; I find <sup>a</sup> in the year 1563, she was then renewing them with great intenseness, under the care and inspection of her school-master Mr. Ascham, who was so transported, with his royal mistresses diligence and progress in literature, that he tells the young gentlemen of England “ it was their shame, “ that one maid, should go beyond them all in excellency of “ learning and knowledge of divers tongues. Point forth (as “ he made the challenge) six of the best given gentlemen of “ this court and all they put together shew not so much good “ will, spend not so much time, bestow not so many hours “ daily, orderly and constantly, for the increase of learning “ and knowledge, as doth the Queens Majesty her self. Yea, “ he believed, that besides her perfect readiness in Latin, “ Italian, French, and Spanish, she read there at Windsor, “ more Greek every day, than some Prebendaries of that “ church did read Latin in a whole week. And that which “ was most praise-worthy of all, within her walls of her “ privy chamber she had obtained that singularity of learning, “ to understand, speak and write both wittily with head, and

<sup>a</sup> Ascham's *Schoolmaster*, p. 21.

“ fair

“ fair with hand, as scarce one or two rare wits in both the “ universities had in many years reached unto.”

I could (were it necessary) give many remarkable testimonies of this sort; as that of Bishop Jewel in his *Rejoinder*, Dr. Haddon's in his reply to Oforius, of Michael de Castelnau's, \* and the famous Scaliger's, who tells us, that she spoke five languages, and knew more than all the great men then living: but perhaps enough has been said of her skill in languages, it may be proper now to give some account of her reading and knowledge of books; and of her writings.

Besides the great pains she took in the perusal of authors herself, she had many learned readers of them to her; among which, none were more esteem'd by her than Sir Henry Savil, and Sir John Fortescue. She caused the latter (who was a great master in the Greek and Latin tongues) to read to her Thucydides, Xenophon and Polybius: and after them Euripides, Æschines and Sophocles. And in return for this good service, she afterward made him master of her wardrobe, and chancellor, and under treasurer of the exchequer; and would often commend him for his integrity.

She her self read over Cicero, Pliny, Livy and others, with so much care, that she became (as Mr. Bohun observes) the mistress of an even, beautiful, pure, unmixed, and truly Princely style, in which she could speak with elegance and facility. As she became thus eloquent, and well furnished with knowledge by the means of this language; so upon all occasions she was ready to express her love and esteem for the Latin tongue. In this language she did not make it her business, whilst she was reading the best Latin authors, to furnish her memory only with grammatical observations or a plenty of

\* Vid. his *Memoirs*, p. 104.

elegant phrases, which might help to adorn her stile or exalt her reputation for learning : but she treasured up those precepts very carefully, which were useful for the government of her life, or for the managing her private affairs, or those of the state well and wisely. To this end she particularly read Livy's History, Tacitus's Annals, the Acts of Tiberius the Emperor, and all Seneca's Works. She likewise made many observations for the regulation of manners, the equal administration of justice, and the allaying human passions, that nothing might be done by her angrily, proudly, injuriously, and beyond the rules of civility. There was not one remarkable story or expression in all the works of Thucydides and Xenophon, pertaining to the government of life or manners, or to the ordering publick affairs, but she had it by heart. She was as great an admirer of philosophy, as of eloquence and history ; by which she attained the knowledge of many excellent things ; and that civil prudence or policy which is so absolutely necessary for all Princes. And besides all that civil prudence and the knowledge of governing, by which the publick utility is acquired and improved ; she drew from the ancient and most noble philosophers, all those precepts which they have set down for the gaining moral prudence and virtue. Her greatest care was spent in the cultivating these two beautiful parts of philosophy. I will omit the common philosophers of whose learning and doctrine she was a great lover. The divine Plato that illustrious light of Greece was made more noble by the hands of this heroic Princess. And Aristotle the prince of the philosophers, was read by her. Also Xenophon's Cyrus ; a piece not writ with the truth of an historian ; but to represent the lively image of a just and moderate Prince, accomplish'd with all those endowments which the great Socrates had set forth, for the living well and happy. She had this author in  
so

so great esteem, that she translated one of his dialogues into English. In Num. 2. of the *Miscellaneous Correspondency: Containing Essays, Dissertations &c. on various Subjects, sent to the Author of the Gentleman's Magazine*, Oct. Lond. 1743, is printed an English translation of Queen Elizabeth's of *A Dialogue out of Xenophon, in Greek between Hiero a King, yet some tyme a privat person, and Simonides a Poet, as touching the Liffe of the Prince and privat man*. Of which the publishers give this account. The following piece, which is a translation made by Queen Elizabeth, and in her own hand writing, having been communicated to us as a great curiosity, we shewed it to some virtuosi acquainted with MS. who make no doubt of its being genuine, and much admire the beauty and strength of stile considering the time it was written in: Wherefore we not only resolved to print the whole treatise, but to give the publick an engraved specimen of her hand writing by a lineal transcript of the last page. The MS. consists of 80 pages in 4to in the first of which the title runs thus. *A short treatise or dialogue about the difference between the Liffe of the Prynce and privat Person don out of Xenophon in Greek into English*. It begins " Simonides the poet resorted on a tyme to King Hiero, and being both at leisure, Simonides disposed to find some talk"—and ends " Think your country your home, the inhabitants your neighbours, all friends your children, and your children your own soul, endeavouring to surpasse all these in liberality and good nature, for conquer once your friends by well doing, and care not what enemies can woork against you, this if you do, you shal be happie, and twise happie to your self, and plausible to the world."

She also translated out of Greek into Latin *Two Orationes of Isocrates*.

Being

Being now furnished with a large stock of learning and knowledge, her Majesty went to Cambridge (Aug. 5, 1564.) to entertain her self no doubt, as well as to do honour to the University, and encourage learning, where she continued five whole days in the lodgings of the Provost of Kings College. She was entertained with comedies, tragedies, orations, disputations, and other academical exercises: she severally visited every house. And at her departure she took leave of Cambridge with a Latin oration, which the curious may see in the second vol. of Holinshed's *Chronicle*, p. 1206. Or in Fuller's *History of Cambridge*, p. 138.

Aug. 31, 1566, she went to Oxford<sup>p</sup>. Towards evening as her Majesty approach'd, she was met at Wolvercote, where the jurisdiction of the University ends, by the Chancellor the Earl of Leicester, by four Doctors, Dr. Kennel the Vice-Chancellor, Dr. Lawrence Humphrey, Dr. Thomas Godwyn, and Dr. Thomas White in their scarlet robes and hoods; and by eight masters of arts who were heads of Colleges or Halls. The Chancellor then delivered the staffs of the three superior Beadles into her Majesty's hands, and having received 'em again from her, and restored them again to their respective officers, Mr. Roger Marbeck, the late orator of the University, and canon of Christ Church, made an elegant speech to her Majesty upon the occasion. She then held out her hand to the orator and doctors, and as Dr. Humphrey drew near to kiss it, "Mr. Doctor (says the Queen smiling) that loose gown be- comes you mighty well, I wonder your notions should be so narrow." This Humphrey it seems was at the head of the puritan party, and had opposed the ecclesiastical habits with great warmth of zeal.

<sup>p</sup> Vid. Mr. Wood's *Hist. & Antiq.* Dr. Jebb's *Life of the Earl of Leicester*, Univ. lib. 1. pages, 286, 287. Also pages, 40, 41, &c.

As she entered the town, the streets were lined with Scholars from Bocardo to Carfax, who as her Majesty passed along, fell down upon their knees, and with one voice cry'd out, long live the Queen ! At Carfax the Greek Professor Mr. Lawrence, addressed her Majesty in a Greek Oration, and the Queen answered him in the same language and commended his performance. From hence she was convey'd with the like pomp to Christ Church, where she was received by Mr. King'smill the publick Orator, who in the name of the University congratulated her Majestys arrival among them.

For seven days together the Queen was magnificently entertained by the University, and expressed an extreme delight in the lectures, disputations, publick exercises and shews which she constantly heard and saw. On the sixth day she declared her satisfaction in a Latin Oration, which may be seen in Wood's *Historia & Antiquitates Universitatis Oxoniensis*, Lib. I. p. 289. And in the appendix to Dr. Jebb's *Life of Mary Queen of Scots*, N<sup>o</sup> 4.

On the morrow after she took her leave, and was conducted by the heads of houses as far as Shotover Hill, when the Earl of Leicester gave her notice, that they had accompanied her to the limits of their jurisdiction. Mr. Roger Marbeck then made an oration to her Majesty, and having laid open the difficulties under which learning had formerly laboured, he applied himself to the encouragement it had lately received, and the prospect of its arising to the height of splendor under her Majesty's most gracious administration. The Queen heard him with pleasure, and return'd him a most favourable answer; and casting her eyes back upon Oxford, with all possible marks of tenderness and affection, she bade them farewell.

As her Majesty had now visited both her Universities, and had seen and heard their learned academical exercises, it is  
very

very natural to imagine it must have had a great influence on her mind; she being now in the very flower of her age, and having such a strong propensity and affection to good literature in general, 'tis very probable she now exerted all her faculties, and made a larger use of her fine talents than at any other time of her life; and no doubt composed some of the many things hinted at by Sir Henry Savil and Mr. Camden. The latter says she was always reading or writing something. And the former in the dedication of his English version of Cornelius Tacitus, address'd to her Majesty, thus expostulates with her. "But the principle cause was to incite your Majesty by this as by a foil to communicate to the world, if not these admirable compositions of your own, yet at the least those most rare and excellent translations of histories (if I may call them translations which have so infinitely exceeded the originals) making evident demonstration to all who have seen them, that as the great actions of Princes are the subject of stories, so stories composed or amended by Princes, are not only the best pattern and rule of great actions, but also the most natural registers thereof, the writers being persons of like degree, and of proportionable conceits with the doers."

It is not improbable that about this time she wrote her *Comment upon Plato*.

Moreri assures us that she was well skill'd in mathematicks; but what authority there may be for such an assertion I know not; however, this is certain, that she was not wanting in her affection to the studies of astronomy and mathematicks, as is sufficiently demonstrated by her so generously countenancing and encouraging that great astronomer and mathematician Dr. John Dee, whom she frequently conversed with, and consulted; and went to visit him twice at least at Mortlake in Surrey;



Surrey ; and was so much pleased with his great learning and extraordinary discoveries, as to become his patroness and scholar, as the Dr. himself has informed us \*. “ Anno 1564, “ after my return from the Emperors Court (says he) her Majesty very graciously vouchsafed to account herself my scholar “ in my book, written to the Emperor Maximilian, intitled “ *Monas Hieroglyphica* ; and said, whereas I had prefixed in “ the forefront of that book : *Qui non intelligit, aut taceat, “ aut discat* : if I would disclose unto her the secrets of that “ book, she would *discere & facere* ; wherefore her Majesty “ did vouchsafe to read that book *obiter*, with me at Greenwich ; and then in most heroical and princely wise did comfort me and encourage me in my studies, philosophical and “ mathematical, &c.” He likewise tells us ‘, that “ Her Majesty took pleasure to hear his opinion of the Comet appearing, An. 1577 : whereas the judgment of some had “ unduely bred great fear and doubt in many of the Court ; “ being men of no small account. This was at Windsor, “ where her Majesty most graciously did use me for three “ days ; and amongst other points, her most excellent Majesty “ promised me great security against any of her Kingdom, “ that would by reason of my rare studies and philosophical “ exercises, unduely seek my overthrow——.” I might add several instances of her Majesty’s generosity to this great man ; but I must proceed, and observe, that it was not to him alone ; for by her countenance and protection our two famous Universities produced within a few years more illustrious examples of learning and real worth, than had ever been seen before in the same compass of time in any age whatsoever. I have before taken notice of her Majesty’s skill in musick, and I will here

\* Vid. the Appendix to John of Glouc- ‘ p. 521.  
sterbury’s Chronicle, pages, 507, 519.

add, that a learned and ingenious writer \* attributes the improvement of that and the other sciences to this learned Princess. " Her reign (says he) brought forth a noble birth, as " of all learned men, so of church musick. This was very " probably owing to the encouragement given by that Princess " to this art in common with others, as well by her example " as favour ; for she was not only a lover of musick, but like- " wife skilled in it herself. And therefore Richard Mul- " cafter, then master of Merchant Taylors School, paid her " an handsome compliment on that account in the following " verses."

Regia majestas, aetatis gloria nostrae,  
Hanc in deliciis semper habere solet ;  
Nec contenta graves aliorum audire labores,  
Ipsa etiam egregie voce manumque canit '.

Our gracious Queen, bright glory of our age,  
The pow'r of notes harmonious can engage ;  
Much joy she thence receives, but more conveys,  
While both her voice and hand the concert raises.

And of her skill in poetry, we have a very grand testimony given by the learned author of a book \* intitled *The Art of English Poetry*, London, 1589. 4to. Where (p. 51.) speaking of English Poets in general, he thus concludes. " But last " in recital and first in degree is the Queen our sovereign Lady, " whose learned, delicate, noble muse, easily surmounteth all

\* Mr. Professor Ward in his *Life of Dr. Jux partium: Antoribus Thoma Tallis & Gulielmo Birdo Anglis, &c. Lond. 1575, 4to oblongo.*

\* These verses are in a poem, prefixed to a book intitled *Difcantus cantiones, quae ab argumento sacras vocantur, quinque &*

Said to be wrote by Sir Philip Sidney.

" the

“ the rest that have written before her time or since for sense,  
 “ sweetness or subtilty, be it in ode, elegy, epigram, or any  
 “ other kind of poem heroic or lyric, wherein it shall please  
 “ her Majesty to employ her pen, even by as much odds as  
 “ her own excellent estate and degree exceedeth all the rest of  
 “ her most humble vassals.” Mr. A. à Wood, and Mr. Hey-  
 wood tell us, that much of her English Poetry may be met  
 with in this scarce book ; but upon examination I could find  
 but one specimen (in p. 208), which contains 16 verses. As  
 she has been much applauded for her genius in English  
 Poetry, so we may presume she was not less happy in her  
 Latin Compositions ; as may be conjectured by her extempore  
 answer to the Spanish Embassador, sent hither just before their  
 intended invasion in 1588, who after a larger representation  
 of his Majesty's demands, had summed the effect thereof in  
 this Tetrastich.

Te veto ne pergas bello defendere Belgas :  
 Quæ Dracus eripuit nunc restituantur oportet :  
 Quas Pater evertit jubeo te condere cellas :  
 Relligio Papæ fac restituatur ad unguem.

To which her Majesty instantly reply'd.

Ad Græcas, bone Rex, sient mandata calendæ \*.

I cannot forbear observing in this place that an eminent  
 writer <sup>†</sup> tells us that she was not a warlike Princess ; and yet  
 at the same time says, that she knew so well how to train up

\* Vid. Dr. Fuller's *Holy State*, p. 316. *d'Angleter.* tom. 2. p. 459., of the Paris  
 † F. d'Orleans, in *Histoire des Revolut.* Edit. 1693.

warriors, that England had not for a long time seen a greater number of them, nor more experienced. As I am very unwilling this great Princess should be robbed of any part of her glory ; I will here give an instance of her courage, valour and magnanimity of soul, which perhaps cannot be surpassed by any of the famous Heroines of former ages ; and which likewise may not be looked upon as foreign to my purpose, since it will at the same time give a specimen of her English Oratory.

When the Spanish Armado was upon the seas, and in daily expectation of landing, no one could appear more brave than this Princess : She went to her camp at Tilbury, and rode through all the squadrons of her army, attended by the Earls of Leicester and Essex, and Norris Lord Marshal, on foot, and having viewed 'em all, she addressed them with the following Oration.

“ My loving people,

“ We have been persuaded by some that are careful of our  
“ safety, to take heed how we commit our selves to armed  
“ multitudes, for fear of treachery ; but I assure you I do  
“ not desire to live to distrust my faithful and loving people.  
“ Let tyrants fear, I have always so behaved my self that,  
“ under God, I have placed my chiefest strength and safe-  
“ guard in the loyal hearts and good-will of my subjects ; and  
“ therefore I am come amongst you, as you see, at this time,  
“ not for my recreation and disport, but being resolved, in  
“ the midst and heat of the battle, to live or die amongst you  
“ all ; to lay down for my God, and for my Kingdom, and  
“ my People, my honour and my blood, even in the dust.  
“ I know I have the body but of a weak and feeble woman ;  
“ but

“ but I have the heart and stomach of a King, and of a  
 “ King of England too, and think foul scorn that Parma or  
 “ Spain, or any Prince of Europe, should dare to invade the  
 “ borders of my realm; to which rather than any dishonour  
 “ shall grow by me, I my self will take up arms, I my self  
 “ will be your general, judge, and rewarder of every one of  
 “ your virtues in the field. I know already, for your for-  
 “ wardness you have deserved rewards and crowns; and We  
 “ do assure you in the word of a Prince, they shall be duely  
 “ paid you. In the mean time, my Lieutenant General shall  
 “ be in my stead, than whom never Prince commanded a  
 “ more noble or worthy subject; not doubting but by your  
 “ obedience to my General, by your concord in the camp, and  
 “ your valour in field, we shall shortly have a famous victory  
 “ over those enemies of my God, of my Kingdom, and of  
 “ my People.”

I might give many more instances of her intrepid resolution and courage; but I shall only chuse to oppose F. d'Orleance with one more, and that perhaps in his own opinion an infallible testimony; viz. That of Pope Sixtus the fifth, who upon all occasions was used to say, that she was a woman of a strong head. And he placed her among the three persons, who alone in his opinion deserved to reign; the other two were himself, and King Henry the fourth of France. “ Your  
 “ Queen said he once to an Englishman, is born fortunate;  
 “ she governs her Kingdom with great happiness; she wants  
 “ only to be married to me to give the World a second Alex-  
 “ ander.”

What time she could spare from the necessary and important affairs of government, was still spent at study; for notwithstanding old age was now creeping on apace; yet she seems to have had the same regard and affection for learning, as when she

she was in the very flower of her youth ; for in the year 1592, (her Majesty being then almost sixty years old) she paid a second visit to that most delightful seat of the Muses, the University of Oxford. On Friday the 22d of September, about 3 o'clock in the afternoon, her Majesty, being entered within the liberties of the University, was met by the Vice-Chancellor, heads of houses, Doctors, Proctors and Beadles, all in their proper habits ; and Mr. Thomas Savil the Senior Proctor having made a short oration, she passed on, and within half a mile of the City she was received by the Mayor and his brethren, with a short speech delivered by their Recorder. As she passed by St. John's, she was there presented with a private speech, in behalf of that College. From thence she proceeded till she came to Carfax, where she stop'd to hear a Greek oration, made by Mr. Henry Cuffe, then Greek reader. Then she went to Christ Church (all the streets through which she passed being lined with scholars) and going in at the end of the Minster, before she went up to the lodgings provided for her there, she was received with an oration by Mr. Smith. On Saturday her Majesty went to St. Mary's Church between two and three of the clock, being attended by her Nobility &c. in a very magnificent manner. Her Majesty being there placed under her cloth of state, upon a very elegant stage, erected for her in the east end of the Church, near the Quire, there was a philosophical act prepared for her entertainment, which was begun upon the signification of her Majesty's pleasure therein; by this only word, *Incipiat*, being spoken by herself. Towards the conclusion of the act, the last Respondent (Mr. John Buckridge) being cut off by the Proctors ; the Queen seeming much pleased with his arguments, ordered him to proceed with these her gracious words, *Imò probet, si potest*, &c.

Her

Her Majesty having been entertained with orations, acts, disputations, (and a very splendèd entertainment made by the Lord Buckhurst then Chancellor of the University) for six days together, on the seventh, being Thursday about ten o'clock in the forenoon her Majesty made the following oration to the Vice-Chancellor, Doctors, &c.

Merita et Gratitude sic meam rationem captivam duxerunt, ut facere cogant quæ ratio ipsa negat: Curæ enim regnorum tam magnum pondus habent, ut potiùs ingenium obtundere, quàm memoriam acuere soleant. Addatur etiam hujus Linguae defuetudo, quæ talis & tam diuturna fuit, ut in triginta sex annis, credo, vix trigesies me usam fuisse meminerim. Sed fracta nunc est glacies; aut inhærere, aut evadere oportet. Merita vestra, non sunt laudes eximix et insignes, sed immerita mea; non doctrinarum in multis generibus exercitia, quæ declarâsse vos cum laude sentio; non Orationes multis & variis modis eruditè et insigniter expressæ: sed aliud quiddam est multò pretiosius atque præstantius, amor scilicet vester, qualis nec unquam auribus, nec scripto, nec memoriâ hominum notus fuit: Cujus exemplo parentes carent, nec inter familiares cadit; immò nec inter amantes, in quorum sortem non semper fides incidit, experientiâ ipsâ docente; qualem nec persuasiones, nec minæ, nec execrationes delere potuerunt; immò in quem tempus potestatem non habet, quod ferrum consumit, quod Scopulos minuit, id ipsum separare non potuit. Ista sunt ejusmodi, quæ æterna futura putarem, si et ego æterna essem. Ob quæ si mille pro unâ linguas haberem, gratias debitas exprimere non valerem: tantum animus concipere potest, quæ exprimere nequit. In cujus gratitudinem ab initio regni mei, summa et præcipua mea Sollicitudo, cura, et vigilia fuit; ut Respublica tam externis inimicis, quàm internis tumultibus immunis.

immunis servaretur, ut quod diu et multis sæculis floruiſſet, ſub meis manibus non debilitaretur.

Poſt enim animæ meæ tutelam, in hoc Solo meam perpetuam ſolicitudinem collocaſi. Quòd ſi pro totius ſalute tam ſemper fuerim vigilans, cum et ipſa Academia pars ejus non minima putetur: quomodo non et in illam extenditur iſta cautio? pro quâ tantâ diligentia uſura ſemper ſum, ut nullo ſtimulo opus ſit ad eam excitandam, quæ ex ſeipſa prompta eſt ad promoven-  
dam, ſervandam, et decorandam, illam. Nunc quod ad conſilium attinet, tale accipite; quod ſi ſequamini, haud dubito quin erit in DEI gloriam, veſtram Utilitatem, et meum ſingulare gaudium.

Ut diuturna ſit hæc Academia, habeatur imprimis cura ut DEUS colatur; non more omnium Opinionum, non Secundum ingenia nimis inquieta et exquiſita; ſed ut Lex divina jubet, et noſtra præcipit: non enim talem Principem habetis, quæ vobis quicquam præcipiat quod contra Conſcientiam verè chriſtianam eſſe deberet; Scitote Me prius morituram quàm tale aliquid acturam, aut quicquam juſſuram quod in Sacris Literis vetatur. Si cùm corporum veſtrorum ſemper curam ſuſcepi, deſeramne Animarum? Vetet DEUS. Animarum ego Curam negligam, pro quarum neglectu Anima mea judicabitur? longè abſit. Moneo ergo ut non præeatis Leges, ſed ſequamini; nec diſputetis num meliora poſſint præſcribi, ſed obſervetis quæ Lex Divina jubet, et noſtra cogit. Deinde memineritis, ut unusquiſque in gradu ſuo ſuperiori obediât, non præſcribendo quæ eſſe deberent, ſed ſequendo quod præſcriptum eſt; hoc cogitantes: quòd ſi Superiores agere cæperint quæ non decet, alium ſuperiorem habebunt à quo regantur, qui illos punire & debeat et velit. Poſtremò, ut ſitis unanimis; cùm intelligatis unita robuſtiora, ſeparata infirmiora, et citò in ruinam caſura \*.

\* Vid. Wood's *Hiſt. Antiq. Oxon. Lib. I. p. 306.*

Having



Having ended her speech she left Oxford at eleven o'clock and was conducted by the heads of houses, &c. as far as Shot-over where a speech being made to her Majesty, she took her last farewell of the University <sup>a</sup>.

An. 1593, I find her still busily employed at her study, for this year she translated from Latin into English, Boethius *de consolatione Philosophiæ*.

And in 1598, notwithstanding the rebellion in Ireland which no doubt had a considerable share in her thoughts, she translated into English Salust *de bello Jugurthino*: And about this time, the greatest part of Horace *de Arte Poetica*: And also Plutarch's Book *de Curiositate*: All which saith Mr. Camden <sup>b</sup> she wrote with her own hand.

This year came into England Paulus de Jaline, ambassador from the King of Poland, who delivering his embassy with great insolence; her Majesty cut him off, in the presence of a great number of her nobility, and instantly spoke the following extempore Oration.

Heu quam decepta fui. Expectavi Nuncium: tu verò querelam mihi adduxisti; per literas te accepi esse Legatum, te verò Heraldum invenio. Nunquam in vita talem Orationem audivi. Miror, sanè miror, tantam et tam insolitam in publico audaciam; neque puto si Rex tuus adesset, talia verba protulisset: Sin aliquid tale tibi in mandatis commisit (quòd quidem valdè dubito) tribuendum, quòd cùm Rex sit juvenis, & non tam jure Sanguinis quàm Electionis, atque etiam novitè electus, non tam benè percipiat quid inter Reges convenit, quàm Majores sui nobiscum observarunt, & alii fortasse deinceps observabunt. Quod ad te attinet, videris multos libros perlegisse, libros tamen Principum non attigisse, neque intelligere

<sup>a</sup> An account of what passed every day *curious Historical Pieces*, Lond. 1740, 4to. may be seen in Mr. Peck's *Collections of*

H h

<sup>b</sup> In his *Annals of Q. Elizabeth*. quid

quid inter Reges convenit. Cum vero Jus Naturæ, & Gentium commemoras; Hoc scito esse jus naturæ & Gentium, ut cum bellum inter Reges intercedat, liceat alteri alterius undique allata Præsidia intercipere, et ne in damnum suum convertantur, prævidere: Hoc scito esse Jus Naturæ, & Gentium; Ubi itidem domum Austriæ narras (quam jam tanti facis) non te lateat ex eadem Domo non defuisse qui regnum Poloniæ regi tuo intercipere voluissent. De reliquis, quæ cum multa sunt & singulatim deliberanda, non sunt hujus loci ac temporis, accipies quod a quibusdam Consiliariis huic rei designatis deliberandum fuerit. Interim valeas & quiescas.

And having ended her Oration, she Lion-like rising (saith Speed) daunted the malepert Orator no less with her stately port and Majestic departure, than with the tartness of her Princely checks: And turning to the train of her attendants, said, " Gods death my Lords, I have been forced this day to " scoure up my old Latin that hath long lain rusting."

It would be endless to enumerate all her Majesty's epistles and speeches to her Parliaments, which are publish'd by Grafton, Holingshed and Sir Dudley Diggs; by Dr. Fuller in his *Worthies*; in the *Cabala*, in the *State Papers* publish'd by Dr. Forbes, Mr. Haynes and others: besides many of her letters in MS. in the Bodleian, Ashmolean, University College and other libraries. But I must not omit that Bishop Tanner in his *Bibliotheca* observes, that among the books in the library at Norwich is a *Book of Prayers*, pr. Lond. 1561, 24mo bound in silk, the leaves gilt: and is believed formerly to have been Queen Elizabeths own book. In the beginning of which is *A prayer to be said in tyme of extreame sickness*. Wrote, as it seems, with the Queens own hand.

And that there is likewise in the Bodleian Library, among the MS. in Mus. Num. 235. the epistles of St. Paul, &c.

printed

printed in an old black letter in 12mo, which was Queen Elizabeth's own Book, and her hand-writing appears at the beginning, viz.

August.

" I walk many times into the pleasant fieldes of the Holy  
 " Scriptures, where I plucke up the goodliesome herbes of sen-  
 " tences by pruning: eate them by reading: chawe them by  
 " musing: and laie them up at length in the hie seate of me-  
 " morie by gathering them together: that so having tasted  
 " thy sweetenefs I may the lesse perceiue the bitternefs of this  
 " miserable life. The covering is done in needle-work by  
 " the Queen (then Princeesse) her self, and thereon are these  
 " sentences, viz. on one side, on borders: CELVM PATRIA.  
 " SCOPVS VITAE XPVS. CHRISTVS VIA. CHRIS-  
 " TO VIVE. In the middle an Heart, and round about it,  
 " ELEVA COR SVRSVM IBI VBI E. C. [i. e. est  
 " Christus.] On the other side about the borders, BEATVS  
 " QVI DIVITIAS SCRIPTVRAE LEGENS VERBA  
 " VERTIT IN OPERA. In the middle a Star, and  
 " round it, VICIT OMNIA PERTINAX VIRTVS, with  
 " E. C." i. e. as Mr. Hearne thinks<sup>c</sup>, ELIZABETHA  
 CAPTIVA, or (provided it refers to VIRTVS) ELIZA-  
 BETHÆ CAPTIVÆ, she being then, when she work'd  
 this covering, a prisoner, if I mistake not, at Woodstock.

Having now done with her literary character, I intended to  
 say something of her character in general, but observing, what  
 a great length I have already gone; I must desist, and content

<sup>c</sup> Vid. his notes at the end of Titus Livy's *History of Henry V.* p. 229

my self with giving a short, but elegant and unexceptionable one, as coming from a Roman Catholick, I mean the learned, candid and ingenuous father d'Orleans; and shall then conclude what I have to say of this truly great Princeſs “ She “ was a perſon (ſays he) whoſe name immediately imprints in “ our minds ſuch a noble idea, that it is impoſſible well to “ expreſs it by any deſcription whatſoever. Never did a “ crown'd head better know the art of government. and committed fewer errors in it during a long reign. The friends “ of Charles the fifth, could reckon his faults; Queen Eliza- “ beth's enemies have been reduced narrowly to ſearch after “ hers; and they whoſe greateſt concern it was to caſt an “ odium upon her conduct, have admired her.—Her aim “ was to reign; to govern; to be miſtreſs; to keep her people in ſubmiſſion, neither affecting to weaken her ſubjects, “ nor to make conqueſts in foreign countries, but yet not ſuffering any perſon to inroach in the leaſt upon the ſovereign power, which ſhe knew perfectly well how to maintain, both by policy and by force. For no perſon in her time, had more wit, more ſkill, more judgment than “ ſhe had.”<sup>4</sup>

After a long, happy, and glorious reign, throughout which ſhe ſeems to have been miraculoſly guided and protected by providence; ſhe was at laſt ſeized with a ſort of melancholy diſeaſe, which put a period to her life. In her fatal illneſs, her laſt words to her council were as follows, “ That ſhe was

<sup>4</sup> Thoſe who have an inclination to ſee her character drawn at large, may with great pleaſure conſult, *Remarks on the Hiſt. of England*, by Humphry Oldcaſtle, Eſq; from p. 144, to p. 204. Alſo *The ſecond Part of the Hiſt. and Political Diſcourſe of the Lawes and Government of England*, p.

155. Mr. Mallet's *Life of Lord Chancellor Bacon*, from p. 13, to p. 19. Alſo the abovementioned Author's *Idea of a Patriot King*, pages, 180, 212, 213, 214. Stowe's *Chronicle* continued by Howes, p. 813, 814, 815. Speed's *Chronicle*, p. 880. Edit. 1611.

“ full

“ full satiated with this present life, and now desired nothing more than to be translated to a state of immortality, and make her escape out of this dark and disordered state of human affairs. That death which many so much abhorred, was only the payment of a debt due to nature; and that our spirits were of right to be restored to God from whence they came.” And when she found the time of her dissolution draw nigh, she cast off all the cares of this life, and betook herself wholly to the acts of piety and devotion. She sent for Dr. Whitgift Archbishop of Canterbury, who with Dr. Bancroft Bishop of London; Dr. Watson Bishop of Chichester; and Dr. Parry (afterwards Bishop of Worcester,) with some other divines, attended her in the time of her sickness. When the good Archbishop came to her, he admonished her to consider the imperfection of the human nature; and therefore advised her to place all her hopes in the merits of Christ. She replied with some difficulty of speaking, “ That she was weary of this miserable life, which was subject to so many calamities and dangers: That from her soul she desired to pass to that eternal life which overflowed with all manner of felicity; and was hastening to her heavenly country, to the presence of her good Saviour, and into his holy arms.”

When the Archbishop had ended his prudent and holy exhortation, she turned her a little, and laying her head upon her right arm, she composed herself as it were to her last long sleep, with a quiet and resigned mind. Nor were her last moments unlike the rest of her life, for it appeared by the motions of her hands and eyes, that they were spent in the acts of devotion and mental prayer. And thus being at last wholly

\* This is the account which is given of William Barlow Bishop of Lincoln, in his her behaviour in her last illness, by Dr. book intitled *An Answer to a nameless Catholic*,

wholly spent, she quietly yielded up her soul to God the 24th of March, about midnight, An. 1602, in her Palace of Richmond, and in the same chamber King Henry the seventh her grandfather died in, having reigned 44 years, 4 months, and 8 days. Thus died this renowned Princess, more beloved and lamented than any Prince that ever lived before her. Her corpse was privately removed and conveyed to White Hall, and there remained till the 28th of April, and was then carried, and attended by 1500 mourners to Westminster Abbey, and was interred with very great solemnity in the vault of King Henry the seventh's chapel. Her successor King James, erected a magnificent monument to her memory. The arched canopy over it, is supported by ten black marble columns of the Corinthian order; her statue in her Royal Robes lying at full length on the tomb, resting on four Lions, and a fifth at her feet; all gilt with gold.

On one side are the arms of France and England quarterly within a garter, supported by a Lion Rampant Gardant Or, crowned with a Royal Diadem, and a Dragon Gules. Motto, *Dieu et mon Droit*.

On the other side;

Scotland impaling France and England quarterly; supported by an Unicorn Argent, gorged with a Crown reflected over the Back Or, and a Lion Rampant. Motto, *Beati Pacifici*.

*ibolick*, pages, 66, 85. Sir Geo. Paule in his *Life of Archbishop Whitgift*, pages, 94, 95. And by Mr. Bohun in his *Character of her*, &c. And yet several Roman Catholick writers have had the Malice and assurance to represent her as dying in a state of desperation.

At

At the East and West ends are the following Inscriptions.

MEMORIÆ ÆTERNÆ.

Elizabethæ Angliæ, Franciæ et Hiberniæ Reginæ. R. Henrici VIII. filiæ. R. Hen. VII. nepti, R. Ed. IIII. pronepti, patriæ parenti, religionis et bonarum artium altrici, plurimarum linguarum peritia, præclaris tum animi tum corporis dotibus regiisque virtutibus supra sexum.

PRINCIPI INCOMPARABILI.

Jacobus Magnæ Britanniæ, Franciæ et Hiberniæ Rex, virtutum, et Regnorum hæres, bene merenti pie posuit.

MEMORIÆ SACRUM.

Religione ad primævam sinceritatem restaurata, pace fundata, moneta ad justum valorem reducta, rebellione domestica vindicata; Gallia malis intestinis præcipiti sublevata, Belgio sustentato, Hispanica classe profligata, Hibernia pulsus Hispanis, et rebellibus ad deditionem coactis pacata, redditibus utriusque Academiæ lege annonaria plurimum adauctis, toto denique Anglia ditata, prudentissimeque annos XLV. administrata Elizabetha Regina victrix, triumphatrix, pietatis studiosissima, fœlicissima, placida morte septuagenaria soluta, Mortales, reliquias dum Christo jubente resurgant immortales, in hac Ecclesia celeberrima ab ipsâ conservata, et denuo fundata, deposuit.

Obiit 24 Martii, Anno Salutis MDCII.

Regni XLV. Ætatis LXX.

Regno Consortes & urna, hic obdormimus, Elizabetha & Maria sorores in spe resurrectionis.

Thus

Thus Englished in Mr. Dart's *History and Antiquities of Westminster Abbey*, Vol. I. p. 170.

‘ To the eternal memory of Elizabeth Queen of England,  
 ‘ France and Ireland, daughter of King Henry VIII. Grand-  
 ‘ daughter of King Henry VII. [Great] Grand-daughter to  
 ‘ King Edward IV. Mother of her country, a nursing-mother  
 ‘ to religion and all liberal sciences, skilled in many languages,  
 ‘ adorned with excellent endowments both of body and mind,  
 ‘ and excellent for Princely virtues beyond her sex. James  
 ‘ King of Great-Britain, France and Ireland, hath devoutly and  
 ‘ justly erected this monument to her, whose virtues and King-  
 ‘ doms he inherits.

Sacred to Memory :

‘ Religion to its primitive purity restored, peace settled,  
 ‘ money restored to its just value, domestick rebellions quelled,  
 ‘ France relieved when involved with intestine divisions ; the  
 ‘ Netherlands supported ; the Spanish Armado vanquished ; Ire-  
 ‘ land almost lost by rebels, eased by routing the Spaniards ; the  
 ‘ revenues of both Universities much enlarged by a law of pro-  
 ‘ visions ; and lastly, all England enriched. Elizabeth a most  
 ‘ prudent governor 45 years, a victorious and triumphant Queen,  
 ‘ most strictly religious, most happy, by a calm and resigned  
 ‘ death at her 70th year left her mortal remains, till by Christ’s  
 ‘ word they shall rise to immortality, to be deposited in this  
 ‘ church, by her established, and lastly founded. She died the  
 ‘ 24th of March, Anno 1602, of her reign the 45th year, of  
 ‘ her age the 70th.



TO  
MRS DELANY  
THE TRUEST JUDGE  
AND BRIGHTEST PATTERN  
OF ALL THE ACCOMPLISHMENTS  
WHICH ADORN HER SEX  
THESE MEMOIRS OF  
LEARNED LADIES  
IN THE  
SEVENTEENTH AND EIGHTEENTH  
CENTURIES  
ARE MOST HUMBLY INSCRIBED  
BY HER OBEDIENT SERVANT  
GEORGE BALLARD.



## ELIZABETH JANE WESTON.

ELIZABETH JANE WESTON, was born about the beginning of Queen Elizabeth's reign; and was as Dr. Fuller imagines 'a branch of the ancient and genteel family of the Westons of Sutton in the county of Surrey. She seems to have left England when she was very young, and settled at Prague in Bohemia, where (I suppose) she continued the remaining part of her life; upon which account she is much better known abroad than at home. She had great natural parts, which were much improved by a polite education. She understood many languages, and was particularly skilful in the Latin tongue; in which she wrote several things both in prose and verse, with very good success. These performances gained her very great esteem; and made her taken notice of by some of the most learned foreigners of that time; who corresponded with her, and gave her great encomiums on that account. Scaliger speaking to her says, *Penè prius mihi contigit admirari ingenium tuum, quàm nosse.* And Janus Doufa made the following quibbling epigram on her.

Angla vel Angelica es, vel profus es Angelus: immò,  
Si sexus vetat hoc, Angelus est Animus.

<sup>†</sup> In his *Horæ in Surrey*, p. 87.

I i

And

And Nicholas May complimented her with the following Latin epigram.

JANA omni potior, WESTONIA virgo, figurâ,  
 Artificis doctâ pingitur ecce manu.  
 Ingenium, pietas, virtus, industria, Musæ,  
 Virginis & mores absque colore nitent.  
 Si videas Musas, decima est foror addita Musis ;  
 Candida si spectes pectora ; Quarta charis.

Thus translated into English.

Ang<sup>a</sup>, or, fair Angelick maid,  
 An Angel sure thou art,  
 Or, if thy sex that name forbid,  
 An Angel is thy heart.

Behold, that future times her worth may own,  
 Weston's fair daughter in the sculptur'd Stone !  
 The tuneful Muses form'd her virgin mind ;  
 Her wit was lofty, and her will resign'd :  
 On truth's firm basis all her actions mov'd,  
 And zealous industry her sense improv'd.  
 Her well known name the heav'nly bands shall join ;  
 And ten the Muses, four the Graces shine.

Among our own writers, Mr. Evelyn has given her a place in his catalogue of learned women, printed in his *Numismata* <sup>a</sup>: Mr. Philips has introduced her among his female poets <sup>b</sup>: And Mr. Farnaby ranks her with Sir Thomas More, Alabaster and other the best Latin poets of the sixteenth century.

<sup>a</sup> p. 264.

<sup>b</sup> *Theatrum Pœtarum*, p. 157.

She

She translated several of Æsop's Fables into Latin verse.

She likewise wrote a Latin poem in praise of Typography : which with many other Latin poems and epistles to her, and from her, were collected and published with the following title.

*Partbenicōn ELISABETHÆ JOANNÆ WESTONIÆ, virginis nobilissimæ, fœtricæ florentissimæ, linguarum plurimarum peritissimæ, Liber III. operâ ac studio G. MART. à BALDHOVEN, Sil. collectus; & nunc denud amicis desiderantibus communicatus. PRAGÆ, Typis Pauli Sessii. Printed in large 12mo. without either pages or date; but seems to have been published about the year 1606.*

She was married to John Leon a gentleman belonging to the Emperors Court; and was living in the year 1605, as appears from an epistle of hers dated *Pragæ Nonis Martii* that year.

After these high commendations of Mrs. Weston's ingenuity, I wish I may not disappoint the readers expectation, while I am endeavouring to satisfy his curiosity, by the following specimen; at the time of writing which, as her condition seems to have resembled that of Ovid, when he wrote his *Tristia*, so she has described and lamented it in the like Numbers.

Nobilissimo et Eruditiss. Juveni Joanni Franciſco Westonio,  
Anglo, Fratri suo Germano.

Ne mirère, modis properent quod verba ligatis :

Quod mihi Calliope, do tibi, Χαῖρῖ, dedit.

Quæ durum mollit numerûm dulcedine pectus,

Et suadet suavi plangere fata melo.

Fata quidem nunquam mihi sat deslenda miscellæ,

Quæ tantum Musis cripuère decus :

I i 2

Et

Et quæ nos miseros charo spoliare Parente  
 Invidiâ varios inveniente modos :  
 Illa docet crudos cantu relevare dolores ;  
 At meminisse diu dedocet illa Malum !  
 Ergò boni querulæ immaturos consule versus :  
 Primitias genii, quas tibi mitto, mei.  
 In quibus omnimodam FRATRI SOROR opto salutē,  
 Cuncta meis etiam prosperiora malis.  
 Cœlitus ut calidis aspiret Jupiter ausis :  
 Et tibi conatus provehat ille tuos.  
 Virtutis donec laudato plenior ætas  
 Olim incremento Teque Tuosque juvet.  
 Macste igitur virtute tuâ, feliciter insta,  
 JANE, onus hoc omni parte levabit amor.  
 Debile Musarum circumdes Ægide pectus,  
 Fortunæ casus ut superare queas.  
 Quid prosint illæ, duris exercita fatis,  
 Vita dat : exemplo doctior esto meo.  
 Cura sub obscurâ nos hîc perterritat aurâ :  
 Et lassata quatit naufragus ossa labor.  
 Nam dùm sollicitis urgetur causâ querelis,  
 In nova Sisyphium Tempora vergit onus :  
 Ut redit hora mihi, redeunt simul altera damna :  
 Nec vacuum exuperior luctibus ire diem.  
 Sic ego quod dolco, non mentis morbus habetor ;  
 Est morbus, tanto non doluisse malo !  
 At nequeunt lamenta pios attingere Manes ;  
 Lacrymave instabiles mæsta levare vices.  
 Spes sanè poterat me sustentâsse : vel istas  
 Fortunæ turbas diminuïsse modò.  
 Spes suadet Nautis, tumidas cum Thethys in iras  
 Proruit, extremæ quærere sortis opem :

Sed

ELIZABETH JANE WESTON. 247

Sed quid sperandum est miseris: ubi Pallidus (cheu)

Livor avernali cuncta furore petit.

CÆSARIS est clemens animus; sed CÆSARIS aurem

Subducunt votis invida fata meis;

Quò minùs ille queat nostras audire querelas;

Et solitus nobis obvius esse favor.

Sed DEUS has etiam nubes absterget iniquas;

Atque serena mihi Cæsar's ora dabit.

Ille meæ columen vitæ est; ille anchora, tandem

Sperata faciet me statione frui.

Tu quoque fide DEO, FRATER dilecte, tuæque

GERMANÆ nullis immemor esto locis.



LADY

## L A D Y

## ARABELLA SEYMOUR.

THIS lady was not more distinguish'd for the dignity of her birth, than celebrated for her fine parts <sup>1</sup> and learning: And yet, I know so little in relation to the two last mentioned accomplishments, that I should not have given her a place in this catalogue, but that I think it would be look'd upon as an unpardonable omission, since Mr. Evelyn has put her in his list of learned women <sup>2</sup>; and Mr. Philips has introduced her among his modern poetesses <sup>3</sup>.

She was born about the year 1577. Was the daughter of Charles Stuart Earl of Lenox, (who was the youngest brother of the Lord Darnley, father of King James the first) by Elizabeth his wife, second daughter of Sir William Cavendish

<sup>1</sup> The author of her life published in the first vol. of *Biographia Britannica*, says, "She was far from being either beautiful in her person, or from being distinguished by any extraordinary qualities of mind." This mistake seems to proceed from too great haste in consulting his author. It is indeed observed in the letter

he has refer'd to, that, her person was not very graceful, but then 'tis there remark'd to her advantage and honour, that she answered the lords at her examination with good judgment and discretion. See Winwood's *Memorials*, vol. III. p. 281.

<sup>2</sup> *Numismata*. p. 264.

<sup>3</sup> *Theatrum Poetarum*, p. 254.

of



of Chatsworth in the county of Derby, knight. The said earl died in the one and twentieth year of his age, leaving issue this his only child, who had particular care bestowed upon her education, and not bestowed in vain. For we are told that she had a great facility in her poetical compositions. I have been informed by the learned and ingenious Mrs Elstob, that her papers are still preserved in the Harleian and Longleat Librarys: But what those papers contain, I know not.

Her near affinity to the Crown occasioned her much uneasiness, and many misfortunes, being the cause of her almost perpetual confinement. That she was under a sort of durance in the latter end of Queen Elizabeth's reign, appears from the seventh article of Mr. Ogleby's negociation into Spain, Anno 1596, in which 'tis observed " that " the Queen of England " would not deliver up to the King of Scots, Arabella, his " uncle's daughter, to be married to the Duke of Lenox in " Scotland, at the time when the said King, having no issue, " intended to make the said Duke his successor and heir to the " crown of Scotland ." And Thuanus attributes her confinement to an attempt which she made to marry a son of the Earl of Northumberland's. But however this might be, it is very certain that jealous busy heads were forming accusations against her, as appears from a letter of her own hand writing, preserved in a MS. vol. of letters in Mr. Ashmole's study N°. 1720, p. 104. An exact transcript of which I have given at the bottom of the page for the satisfaction of the curious ."

" Vid. Winwood's *Memorials*, vol. I. p. 4.

" " Noble gentlemen,  
" I am as unjustly accused of contri-  
" ving a comedy, as you (in my consci-  
" ence) a tragedy. Counsellors are aquain-

" ted with both our badd hands, but  
" whilst we may wash our hands in in-  
" nocence, lett the grand accuser and all  
" his ministers do theyr worst, God will  
" be on our side, and reveale the truth to  
" our most gracious soveraine, maugre all  
" wicked

About this time the Pope form'd a design to raise Lady Arabella to the Throne of England, by marrying her to Cardinal Farnese, brother to the Duke of Parma\*. King Henry the fourth of France seemed inclined to enter into this project, because he was apprehensive lest England should become too powerful, if it was united with Scotland under the same King.

Soon after the accession of James King of Scots to the Crown of England, certain English Lords were forming a scheme to make Lady Arabella Queen of England, because, says Thuanus, they were afraid lest King James, being a foreigner, should prefer the Scots before them, and confer all the posts of honour and profit upon the former. They therefore conspired to kill the King, and to crown Arabella. But

<p>“ wicked and indirect practises whearwith          “ some seeke to misinforme hir Majesty :          “ but I thanke the Almighty it pleaseth          “ hir Highness to deale moste graciously          “ with me, and by her Majesties com-          “ maundment have liberty to chuse my          “ friends, by whom I may better informe          “ hir Majesty of some matters nearely          “ concerning my self and diverse of the          “ very best friends you and I have; theare-          “ fore I request you most earnestly to de-          “ liver a message from me to her sacred          “ Majesty, which shall be greatly to her          “ Majesties contentment, your honour and          “ behoofe, and is of great importance.          “ It requieth great haste, and I have</p>	<p>“ advertised a most honorable privy          “ counsellor that I have sent for you to          “ employ you in hir Majesties service, so          “ that you may not excuse your self, or          “ loose time in your owne respect, whom          “ it concerns more wayes then this. And          “ of your own honorable disposition I          “ doubt not but you would bestow a          “ journey hither and so to the court for          “ my sake.          “ I pray you in kindest manner com-          “ mend me to my La. Ogle, and sweet          “ Mrs. Talbott whom I am very desirous          “ to see, and intreat her to hasten you          “ hither, for the sooner you come the          “ better for us all.</p>
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Superfcribed

“ Your Father's love and your

“ To my honorable and  
 “ assured good Friend Mr.  
 “ Edward Talbott.”

“ faithfull frend

“ ARBELLA STUART.”

Endorsed 16 Feb.

\* See the article of her in the *General Dictionary*.

this

this conspiracy being detected, some of those who were concerned in it, were capitally punished, and the rest obtained the King's pardon or a reprieve.

These transactions seem to have occasioned her confinement in her own house, and to have impaired both her fortune and

¶ The allowance from the crown for her maintenance was so small, that she was obliged to write to secretary Cecil to intercede with King James in her behalf, as I find by the two following letters, which I copied from the abovementioned MS.

Superfcribed, "To the right honorable my very good Lord, the Lord Cecil."

Endorsed, "22 of June 1603, Lady Arbella Stuart to my Lord."

"My good Lord,

"It hath pleased his Majesty to alter his purpose concerning the pension, whereof of your Lordship writt to me. It may please you to move his Majesty that my present want may be supplied by his Highness with some summe of money, which needeth not be annuall, if it shall so seeme good to his Majesty. But I would rather make hard shifts for the present, then be too troublesome to his Highness, who I doubt not will allow me maintenance in such liberall sorte, as shall be for his Majestys honour, and a testimony to the world, no less, of his Highness Princely bounty, then naturall affection to me. Which good intention of his Majesties, I doubt not but your Lordship will further, as you shall see occasion, whereby your Lordship shall make me greatly bounden to you as I already acknowledge my selfe to be. And so with humble thanks for your honorable letter, I recommend your Lordship to the protection of the Almighty, who send you all honour & contentment. From Sheene the 22 of June.

"Your Lordships poore friend

"ARABELLA STUART."

K k

"My good Lord,

"I humbly thanke your Lordship that it will please you amongst your great affaires to remember my suites to his Majesty for the alteration of my pension, I hope I shall shortly have the means to acquaint your Lordship with it my self. If I should name two thousand poundes for my present occasions it would not exceede my necessity, but I dare not presume to crave any certain summe but referre my selfe wholly to his Majesty's consideration, and assure my self I shall find your Lordship my honourable good friend, both in procuring it as soone, and making the summe as great as may be. So with humble thankes to your Lordship for your continuall favours, I recommend your Lordship to the protection of the Almighty. From Sheene the 23 of June, 1603.

"Your Lordship's poore friend

"ARABELLA STUART."

Superfcribed,

"To the right honorable my very good Lord the Lord Cecyll."

her

her health. I find it observed (in a letter from Mr. Chamberlain to Sir Ralph Winwood dated 1609.) that " the Lady  
 " Arabella's business (whatsoever it was) is ended, and she  
 " restored to her former place and grace. The King gave her  
 " a cupboard of plate better then 200 l. for a new-years gift,  
 " and a 1000 marks to pay her debts, besides some yearly  
 " addition to her maintenance; want being thought the chief-  
 " est cause of her discontentment, though she be not altoge-  
 " ther free from suspicion of being collapsed <sup>1</sup>.

Soon after this she was privately married (without King James's privity or consent) to Mr. William Seymour, second son to the Earl of Hertford; who was afterwards Earl and Marquis of Hertford, and at length restored to the Dukedom of Somerset: Upon the discovery of which, they were both committed Prisoners to the tower of London, where her husband was welcomed by the famous Melvin with the ensuing Latin distich, in a strain of Wit, which that age much admired.

Communis tecum mihi causa est Carceris, Ara-  
 bella tibi causa est, Araque Sacra mihi.

" The wit consists (as the author of the article of her in  
 " the *Biographia Britannica* observes) in the allusion, ground-  
 " ed on the lady's name, signifying in Latin, a fair Altar, and  
 " Melvin being committed for the cause of GOD's Altar, at  
 " least in his own opinion. This renders it almost impossible  
 " to translate these lines into English, without injuring either  
 " the sense or the spirit, which is (says he) the best excuse  
 " that can be made for the following attempt."

<sup>1</sup> Winwood's *Memorials*, Vol. III. p. 117.

From

From the same cause, *my* woe proceeds and *thine*,  
Your ALTAR *lovely* is, and *sacred* mine.

But the turn of wit (if it may be called so) in which those verses are written, being now quite discarded, inclines me to omit some other compliments paid to Lady Arabella in the same taste; particularly by the once famous epigrammatist Mr. John Owen, from whom I shall only insert one short copy of verses, with a translation done by Mr. Thomas Harvey, who translated and printed Owen's epigrams An. 1677.

Si foret in nudis virtus aut gloria verbis,  
In laudes facerem carmina mille tuas.  
Nobilitare potest nostram tua gloria Musam;  
At tibi Musa potest addere nostra nihil.

If in bare words were honour, I could raise—  
Could write a thousand verses in thy praise:  
My muse may by thy worth ennobled be,  
But my poor muse can nothing add to thee.

After having been in durance about one year, notwithstanding their being under the care of different keepers, they both contrived so artfully, as to make their escape at the same time. This gave the court a terrible alarm, and caused as dreadful apprehensions there, as if some sudden invasion, or something of the most dangerous consequence would ensue. Upon this a proclamation was drawn up in very hard and severe terms; but being softened by the prudence of a great minister, it was instantly printed and dispersed. As this proclamation

is not very easy to be met with, I shall here give a transcript of it from Mr. Rymer's *Fœdera* '.

" De Proclamatione tangente Dominam Arbellam &  
" Willielmum Seymor.

" Whereas We are given to understand, that the Lady  
" Arbella and William Seymore second sonne to the Lord  
" Beauchampe, beinge for divers great and heynous offences  
" committed, the one to our tower of London, and the other  
" to a speciall guard, have found the means, by the wicked  
" practises of divers lewd persons, as namely, Markham,  
" Crompton, Rodney and others, to breake prison and make  
" escape on Monday the third day of June, with an intent to  
" transport themselves into foreigne parts.

" We doe hereby straightly charge and command all per-  
" sons whatsoever upon their allegiance and dutie, not only to  
" forbear to receive, harbor, or assist them in their passage  
" anie way, as they will aunswer it at their parilles; but upon  
" the like charge and paine, to use the best meanes they can  
" for their apprehension and keeping them in safe custody,  
" which We will take as an acceptable service.

" Given at Greenwich the fowerth daie of June. [1611]

" per ipsum Regem."

The manner of their escape being remarkable; and as it is exactly related in a letter from Mr. John More to Sir Ralph Winwood, dated 8th of June, 1611 '. I will here give that account verbatim.

' Vol. 16. pag. 710. ' Vid. Winwood's *Memorials*, vol. III. pages 279, 280, 281.  
" On

“ On Monday last in the afternoon my Lady Arabella lying  
“ at Mr. Conier’s house near Highgate, having induced her  
“ keepers and attendants into security by the fair shew of con-  
“ formity and willingness to go on her journey towards Dur-  
“ ham, (which the next day she must have done,) and in the  
“ mean time disguising herself by drawing a pair of great  
“ French-fashion’d hose over her pettycotes, putting on a  
“ man’s doublet, a man-lyke Perruque with long locks over  
“ her hair, a black hat, black cloake, ruffet bootes with red  
“ tops, and a rapier by her side, walked forth between three  
“ and four of the clock with Mr. Markham. After they had  
“ gone a foot a Mile and half to a sorry inne, where Cromp-  
“ ton attended with their horses, she grew very sick and faint,  
“ so as the hostler that held the styrop, said, that gentleman  
“ would hardly hold out to London. Yet being set on a good  
“ gelding astride in an unwonted fashion, the stirring of the  
“ horse brought blood enough into her face, and so she rid on  
“ towards Blackwall; where arriving about six a clock, find-  
“ ing there in a readines two men, a gentlewoman and a  
“ chambermaid, with one boat full of Mr. Seimour’s and her  
“ trunks, and another boat for their persons, they hasted from  
“ thence towards Woolwich. Being come so far they bade  
“ the watermen row on to Gravesend. There the watermen  
“ were desirous to land, but for a double freight were con-  
“ tented to go on to Lee: yet being almost tyred by the way,  
“ they were fain to lye still at Tilbury whilst the oars went a  
“ land to refresh themselves. Then they proceeded to Lee,  
“ and by that time the day appeared, they discovered a ship  
“ at anchor a myle beyond them, which was the French  
“ Barque that waited for them: here the Lady would have  
“ lien at anchor expecting Mr. Seimour, but through the im-  
“ portunity of her followers they forthwith hoisted saile to  
“ sea-

" sea-warde. In the mean while Mr. Seymour with a per-  
 " ruke and beard of black hair, and in a tauny cloth suit,  
 " walked alone without suspicion from his lodging out of the  
 " great west-door of the tower, following a cart that had  
 " brought him billets. From thence he walked along by the  
 " tower wharfe, by the warders of the south gate, and so to  
 " the iron gate, where Rodney was ready with oars for to re-  
 " ceive him. When they came to Lee and found that the  
 " French ship was gone, the billows rising high, they hired  
 " a fisherman for twenty shillings to set them aboard a certain  
 " ship that they saw under sail. That ship they found not to  
 " be it they looked for, so they made forwards to the next un-  
 " der saile, which was a ship of Newcastle. This, with much  
 " adoe they hired for forty pounds, to carry them to Calais :  
 " but whither the Collier did perform his bargain or no, is  
 " not as yet here known. On Tewsdäy in the afternoon my  
 " Lord Treasurer being advertised that the Lady Arabella had  
 " made an escape, sent forthwith to the lieutenant of the  
 " tower to set streight guard over Mr. Seimour ; which he af-  
 " ter his *Rare manner*, would *thoroughly do, that he would* :  
 " But coming to the prisoner's lodgings he found (to his great  
 " amazement) that he was gone from thence one whole day  
 " before.

" I may not omit in this relation to insert the simple part  
 " of two silly persons ; the one called Tom. Barber servant to  
 " Mr. Seimour, (who believing his master spake *bonâ fide*)  
 " did according to his instructions tell every one that came to  
 " enquire for his master, *that he was newly betaken to his rest,*  
 " *being much troubled with the tooth-ach.* And when the mat-  
 " ter was discovered, did seriously persist to perswade Mr.  
 " Lieutenant *that he was gone but to lie a night with his wife,*  
 " *and would surely return thither of himself again.* The other  
 " a minifters



“ a ministers wife attending the Lady; who seeing her  
 “ mistress disguise herself and slip away, was trewly perswaded  
 “ that she intended but to make a *private visit to her husband*,  
 “ and did duly attend her return at the time appointed.

“ Now the King and the Lords being much disturbed  
 “ with this unexpected accident, my Lord Treasurer sent  
 “ orders to a pinnace that lay at the Downs to put presently  
 “ to sea, first to Calais Road, and then to scoure up the  
 “ coast towards Dunkirke. This pinnace spying the afore-  
 “ said French bark which lay lingering for Mr. Seimour,  
 “ made to her, which thereupon offered to fly towards Calais,  
 “ and endured 13 shot of the pinnace before she would  
 “ stryke. In this bark is the Lady taken with her followers,  
 “ and brought back towards the Tower: Not so sorry for her  
 “ own restraint, as she should be glad if Mr. Seimour might  
 “ escape, whose welfare she protesteth to affect much more  
 “ than her own.”

This unfortunate Lady being closely confined a prisoner in the tower, she there spent the remaining part of her life in a melancholy retirement, which was attended with so much disquietude as at last deprived her of her reason. When she had been a prisoner four years, she was happily released from all her sorrows by death (tho' not without suspicion of poison \*) upon the 27th day of September, 1615, and was interred in the vault with Mary Queen of Scots, in the chapel of K. Henry the seventh, without any monumental inscription. Her coffin is now much shattered and broken, so that her skull and body may be seen †. Dr. Richard Corbet Dean of Christ-Church, and successively

\* See the article of her in the *General Dictionary*.

† Crul's *Antiq. of Westminster Abbey*, p. 111.

Bishop of Oxford and Norwich, compos'd the following verses as an epitaph for her \*.

On the Lady ARABELLA.

How do I thank thee, death, and blest thy power,  
That I have past the guard, and 'scap'd the tower !  
And now my pardon is my epitaph,  
And a small coffin my poor carcass hath ;  
For at thy charge, both soul and body were  
Enlarg'd at last, secur'd from hope or fear.  
That amongst *Saints*, This amongst *Kings* is laid,  
And what my *birth* did claim, my *death* hath paid.

\* Vide his *Poems*, pag. 128. Edit. 1672.



MARY

## M A R Y

## COUNTESS OF PEMBROKE.

MARY SYDNEY Countess of Pembroke, was born about the middle of the sixteenth century, and was the daughter of Sir Henry Sydney Knight of the Garter, Lord Deputy of Ireland, and Lord President of Wales, by the Lady Mary eldest daughter to John Duke of Northumberland; and Sister of the matchless Sir Philip Sydney. She had an excellent natural Genius: And having the advantages of a polite education, when according to the custom of that age, literature was reckoned a considerable part of politeness, she made an illustrious appearance among the literati of that time, who have given ample testimony of her great merit.

She was married about the year 1576, to Henry Earl of Pembroke, by whom she had issue William, who succeeded him in his honours, (and from whom the present Earl is descended) and Philip, and a daughter Anne, who died young.

Robert Dudley Earl of Leicester, her uncle, made the match for her, and paid part of her fortune, which Sir Henry acknowledges as a favour to him, by his letter from Dundalk in Ireland, bearing date the 4th of February, 1576.

† Vid. Mr. Collins's *Memoirs of the* six to his Collection of the SYDNEY Letters and Actions of the SYDNEYS, pre-teris, p. 97.

Her brother Sir Philip Sydney, the ornament of his age and country, was so exceedingly pleased with her fine genius, and extraordinary improvement of it, that he consecrated his ingenious romance (than which perhaps none was ever more celebrated) to this his learned and ingenious Sister under the title of *The Countess of Pembroke's ARCADIA*, which has been many times printed. And Mr. Abraham Fraunce endeavoured to do her honour, by devoting his labours to her; the titles of whose books have induced those who never saw the books themselves to think they were of the Countesses own composition. The titles are *The Countess of Pembroke's Trvychurch. Conteyning the affectionate Life and unfortunate Death of Pbillis and Amyntas: That in a Pastorall: This in a Funeral: Both in English Hexameters*, by Abraham Fraunce, 4to Lond. 1591. Also, *The Countess of Pembroke's Emanuel. Containyng the Nativity, Buriall, and Resurreccion of Cbrist: together with certain Psalms of David. All in English Hexameters*, by Abraham Fraunce, 4to Lond. 1591.

As her genius inclined her to poetry, so she spent much of her time in that way. She translated many of the Psalms into English verse; which are bound in velvet, and as I am told, still preserved in the library at Wilton. But then we are informed by Sir John Harington<sup>a</sup>, and afterwards by Mr. Wood<sup>b</sup>, and from him by the late learned Dr. Thomas<sup>c</sup>, that she was assisted by Dr. Babington then chaplain to the family, and afterwards Bishop of Worcester; for, say they, 'twas more than a woman's skill to express the sense of the Hebrew so right, as she hath done in her verse; or more than the English or Latin translation could give her. This argument

<sup>a</sup> *Brief view of the State of the Church of England*, p. 128. Ed. 1653.

<sup>b</sup> *Vid. Bib. Oxon.* Vol. I. Col. 183.

<sup>c</sup> See his *Lives of the Bishops of Worcester*, p. 221.

has

has likewise been made use of by a certain divine to divest another worthy Lady of the honour of an excellent performance, in the composition of which was shown some skill in that primitive language. But why this should be thought a cogent argument to prove it, I am very much at a loss to know; it being not so much as pretended, so far as I can be informed, that there is more skill required, or greater difficulties to be met with in acquiring that language, than there is in attaining an exact knowledge in the Greek and other tongues, which all the world knows numberless women have been perfectly well versed in.

And that the female sex are as capable of learning this as any other language, appears so plain from many undeniable instances of it, as to render any farther disproof of that assertion unnecessary. Let those who doubt of it, read what St. Jerom has recorded of the noble Lady Paula and her daughter Eustochium. The Lady Paula's character he solemnly professes himself, and that upon a most solemn occasion, to have drawn not in the way of a Panegyric, but to have related every thing with the strictest veracity; and therefore will not, I hope, be suspected of flattery, when he tells us that she, in her old age, did speedily learn it; and understood the language so well as to speak it.

\* Father Simon in the preface to his *Critical History of the Text of the New-Testament*, speaking of the reading of ancient manuscripts says,—“ This art, whose difficulty appears so formidable to some divines in this age, made part of the occupation of some ladies in St. Jerom's time: who not content to read the scriptures in the vulgar tongue, perfected among the people, they diligently enquired after the correctest copies,

“ learning those very tongues in which they were writ.

“ I assert nothing, which cannot be maintained by the letters of those pious ladies, and the answers of that learned father, who has had oftentimes a difficult task to satisfy those questions they propose, on matters purely critical. St. Jerom had advanced, that the Apostles had never cited any passage in the *Old-Testament*.

Or if this be referring them too far back to antiquity, let them reflect on the extraordinary learning and abilities of Mrs. Anna Maria à Schurman; who was not only well skilled in Greek and Latin, but in the Hebrew, Syriac, Arabic, Chaldaic, &c. And we are told 'that Ludovisia Sarracennia, a Physician's daughter of Lyons, understood and spake Hebrew and Greek at the age of eight years. To let pass many other foreign examples, I shall only observe that our own Kingdom produced several women in the last century, who were famous for their skill in Hebrew, &c. Particularly a young Lady of the North family, who was well versed in the Oriental languages. Mrs. Bland a Yorkshire gentlewoman was so well skilled in it, that she taught it to her son and daughter. Likewise the late Mrs. Bury of Bristol, and others, of whom I need say no more here, since they will be remembred in this catalogue. Besides, as the picture of the Countess represents her with the book of Psalms in her hand, it seems to me, to be inconsistent with her modesty, if the performance had not been her own, to have been drawn in that manner. Much more might be said upon this head; but having said enough to prove that the Countess might possibly understand the original, and consequently have learning and judgment enough to give a just translation of the psalms, I shall proceed in my short account of her.

She translated and published *A Discourse of Life and Death, written in French by Philip Morney, done into English by the Countess of Pembroke, dated the 13th of May, 1590, at*

" Testament, which did not perfectly agree  
 " with the Hebrew Text. Eustochium,  
 " who perfectly understood the Greek and  
 " Hebrew languages, opposed him with  
 " such powerful arguments, that he was  
 " forced to own himself almost overcome

" with the strength of her objections.  
 " Quod cum audissem, quasi à fortissimo  
 " pugile percussus essem, capi tacitus  
 " æstuares."  
 " Evelyn's Numismata, p. 287.

*Wilton.*

# COUNTESS OF PEMBROKE. 263

Wilton. Printed at London for William Pensenby, 1600, 12mo. Likewise,

*The Tragedie of Antonie. Doone into English by the Countess of Pembroke*, 12mo. Lond. 1595. This little book is not paged, but contains 54 leaves, dated at Ramsbury 26, Nov. 1590.

This great Lady was not only learned herself, but appears to have been a patroness of letters, by allowing Dr. Moufett a yearly pension, &c. Her generosity this way is acknowledged by a late industrious author ' who tells us that " She " was not only a lover of the Muses, but a great encourager " of polite learning, which (says he) is very rarely to be found " in any of that sex."

What induced that writer to make this invidious, and unjust remark, I know not; but this I am sure of, that he must forfeit much of his reputation, if he has any, among all those who are acquainted with the names of the many foundresses and benefactresses to both our Universities; but more particularly among the vast number of the literati who have had, and do still enjoy, their Liberal Donations.

This worthy Lady survived her noble Lord twenty years<sup>2</sup>; and having lived to a very advanced age, died at her house in Aldersgate-street, London, the 25th of September, 1621. And was buried with the Pembroke family in the chancel of the Cathedral Church of Salisbury; but without any monument, the want of which is pretty well compensated for. Her brother, Sir Philip Sydney, concludes his defence of Poësie, with this curse in behalf of all poets, on those who disregard them.

\* See *Atb. Oxon.* Vol. I. Col. 219

<sup>1</sup> Mr. Giles Jacob in his *Lives of the Poets*, &c. Vol. I. p. 201.

<sup>2</sup> He died at Wilton, 19 Jan. A. 1601.

and was buried in the Cathedral Church of Salisbury. Dugdale's *Baronage*, Vol. II. p. 260.

" That

“ That when you die, may your memory die from the earth,  
“ for want of an epitaph.” This Lady being quite of a contrary character, hath met with a suitable fate, and hath had her memory thus honoured in lines much more lasting than marble or brass; these verses being designed as an epitaph for her.

Underneath this sable herse  
Lyes the subject of all verse.  
Sydney's sister, Pembroke's mother;  
Death, ere thou hast kill'd another,  
Fair and learned and good as she,  
Time shall throw a dart at thee.  
Marble pyles let no man raise  
To her Name, for after daies  
Some kind woman born as she  
Reading this, like Niobe,  
Shall turn marble, and become  
Both her mourner and her tomb.



ELIZA-



# ELIZABETH

## COUNTESS OF LINCOLN.

**E**LIZABETH Countess of Lincoln was one of the daughters and coheirs of Sir Henry Knevet, of Charlton in the county of Wilts, Knight. She was married to Thomas Earl of Lincoln, about the latter end of the reign of Queen Elizabeth, by whom she had issue seven sons, viz. Henry and Thomas who died young, Theophilus, Edward, Charles and Knevet; Robert who also died young, and John: And nine daughters, viz. Katherine, who died young, Elizabeth—Frances wife of John, son and heir to Sir Ferdinando Gorges, Knight. Arabella—Lucie, and Anne, who died young, Susanna, Dorcas and Sarah. She survived many years her noble consort, who died at his castle of Tattershall in the county of Lincoln, the 15 Jan. 1618, and was buried in the chancel of that parish Church <sup>a</sup>.

In the year 1628, she published a small, but valuable treatise of her own writing, intitled *The Countesse of Lincolne's Nurserie*, 4to Oxford, 1628. This very scarce tract contains besides

<sup>a</sup> Vid. Dugdale's *Baronage*, Vol. I. p. 533. and Collins's *Petriage*, Vol. II. pages 120, 121. the

the dedication and preface, 21 pages. It is addressed to her daughter-in-law Bridget Countess of Lincoln; and is an extraordinary proof of her good sense, it being, as an excellent author observes, a well wrote piece, full of fine arguments, and capable of convincing any one, that is capable of conviction, of the necessity and advantages of mothers nursing their own children. By her Ladyship's speaking of it as the first work of her's that ever came in print, one may imagine that she wrote more treatises; but what they are, or when she died, I know not.



ESTHER

## ESTHER INGLIS.

THE writings of illustrious women which I have hitherto taken notice of, are such as I hope may recommend themselves to the world by their own intrinsic excellence, and good sense. In what sort of characters they were indited, and how far attended with any external ornament, I cannot in many instances pretend to affirm; but certain it is that the lady of whom I am now going to give an account, did express whatever she wrote in most beautiful characters; and her Calligraphy is the chief thing I have to mention concerning her. All that see her writing are astonished at it, upon the account of its exactness, fineness, and variety: And many are of opinion that nothing can be more exquisite. Gazius<sup>1</sup>, Ascham<sup>2</sup>, Davies, Gething<sup>3</sup>, Lyte<sup>4</sup>, and many others have been celebrated for their extraordinary talent this way; but this lady has excelled them all; what she has done being almost incredible. One of the many delicate pieces she wrote was in the custody of Mr. Samuel Kello her great-grand-son, 1711. Others are remaining in the castle at Edinborough. Mr. Hearne saw one in the hands of Philip Harcourt, Esq; intitled *Historiæ memo-*

<sup>1</sup> Vid. Mr. Hearne's Edit. of Guil. of *Athenæ Oxon.* Col. 65.  
Neubrigenis, p. 752.

<sup>2</sup> *Athenæ Oxon.* Vol. I. Col. 444.

<sup>3</sup> Vid. the *Fugit* to Mr. Wood's 1st vol.

<sup>4</sup> *Ibid.* Col. 626.

M m

rabiles

*rabiles Genesis, per Estheram Inglis Gallam, Edinburgi Anno 1600.*

In the archives of the library of Christ's Church in Oxford are the Psalms of David written in French with her own hand, and presented to Queen Elizabeth by Mrs. Inglis her self: and were by that renowned Princess given to this library.

In the archives in Bodley's Library are two more of her manuscripts preserv'd with great care. One of 'em is intitled *Les six Vingt & six Quatrains de Guy de Faur sieur de Pybrac, escrits par Esther Inglis, pour son dernier adieu, ce 21 Jour de Juin 1617.* In the second leaf, this in capital letters. "To  
" the right worshipfull my very singular friende Joseph Hall  
" doctör of Divinity, and dean of Worchester, Esther Inglis  
" wisheth all increase of true happines, Junii xx1, 1617." In the third leaf, her head painted upon a card and pasted upon the leaf.

The title of the other book is *Les Proverbes de Salomon Escrites en diverses Sortes de Lettres, par Esther Anglois Francoise. A Lislebourg en Ecosse 1599.* This delicate performance gains the admiration of all who see it: every chapter is wrote in a different hand; as is the dedication, and some other things at the beginning of the book which makes near forty several sorts of hands. The beginnings and endings of the chapters are adorned with most beautiful head and tail pieces, and the margins are elegantly decorated with the pen, in imitation (I suppose) of the beautiful old manuscripts. The book is dedicated to the Earl of Essex, Queen Elizabeth's great favourite. At the beginning are his arms neatly drawn with all it's quarterings; in number 56. In the fifth leaf is her own picture done with the pen, in the habit of that time. In her right hand a pen, the left resting upon a book opened; in one of the leaves of which is written *Del Eternel le bien.*

*De*

*De moi le mal, ou rien.* On the table before her there is likewise a musick book lying open : which perhaps intimates that she had some skill in that art. Under the picture is an epigram in Latin made by Andrew Melvin. And on the next page another composed by the same author, which is as follows.

Æmula naturæ manus exprimit una figuras  
 Mille, animans pictis Signa pusilla notis,  
 Signa creans animata, polùm spirantia signa :  
 Quæ picturata margine limbus obit.  
 Mirum opus : at mage mira Manus ; mira omnia vincit  
 Mens manui moderans, dum manus urget opus.

Andræus Melvinus.

Thus translated into English.

One hand dame nature's mimick does express  
 Her larger figures, to the life, in less.  
 In the rich border of her work do stand,  
 Afresh created by her curious hand,  
 The various signs and planets of the sky,  
 Which seem to move and twinkle in our eye.  
 Much we the work, much more the hand admire,  
 Her fancy guiding this does raise our wonder higher.

There is in the same page another epigram upon her by John Johnston.

In the royal library D. XVI. \* *Esther Inglis's Fifty Emblems*, finely drawn and written : a *Lislebourg en Escoffe*, l'an 1624.

\* See Mr. Casley's *Catalogue of the King's Manuscripts*, p. 270.

It appears from the two last mentioned books (one of which was wrote in the year 1599, the other in 1624, in both of which she writes her name Inglis) that she lived unmarried till she was about forty: and then I find by a memorandum made by my late friend Mr. Hearne, in a spare leaf at the beginning of her manuscript of the *Proverbs of Solomon*, that she was married to Mr. Bartholomew Kello, a Scotch-man; by whom she had a son named Samuel Kello, who was educated in Christ Church college, Oxon. He was afterwards minister of Speckshall in Suffolk to his dying day. His son, Mr. Samuel Kello, was sword-bearer of Norwich, and died April the 4th, 1709. Attested to Mr. Hearne, by Mr. Samuel Kello of London, son to the said Mr. Samuel Kello the sword-bearer, September the 16th, 1711.

What other things she may have wrote, how long she liv'd, or when she dy'd, I know not; nor any thing more concerning her; unless the friendship she contracted with Bishop Hall, was the occasion of transplanting her posterity to Norwich.



LADY

## L A D Y

## ELEANOR DAVIES.

**L**ADY ELEANOR DAVIES was born about the latter end of Queen Elizabeth's, or the beginning of King James the first's reign. She was the fifth daughter of Lord George Audley Earl of Castlehaven, by Lucy his wife, daughter of Sir James Mervin, of Fontell in the county of Wilts, Knight. She had, according to the custom of that and the preceding age, a learned education; and was then the subject of much discourse, even from the Prince to the Peasant, tho' now almost wholly forgotten. She was married first to Sir John Davies, the King's first serjeant at law in England, and attorney general in Ireland, by whom she was the mother of one son, who was a perfect idiot, and died young; and of one daughter named Lucy\*. Soon after the death of Sir John Davies, she was married to Sir Archibald Dowglas; but seems not to have lived very happy with either of her husbands; the

\* She is said by Mr. Phillips, in his *Theatrum Poetarum*, to have been a lady of great learning and accomplishments. She was married to Ferdinando Earl of Huntingdon, who in the time of his courtship complimented her with the following Latin Distich, which I met with in

a MS. life of her father (penes me) drawn up by Sir William le Neve, but in the hand writing of Sir William Dugdale.

Lucida vis oculos teneri perstrinxit amantis;  
Nec tamen erravit, nam via dulcis erat.

occasion

occasion of which being of a very singular nature, and known to but very few people, I shall give it in her own words (tho' often very mysterious) from an exceeding scarce pamphlet, which she wrote and printed (by stealth) with the following title. *The Lady ELEANOR her APPEAL. Present this to Mr. Mace the Prophet of the most High, his Messenger. Printed in the year 1646.* 4to without either printer's name, or place where printed, contains forty pages; and concludes with this Anagram,

REVEAL O DANIEL.

ELEANOR AUDELEY.

“ A few days before the death of King James, An. 1625,  
 “ there came a Scottish lad to this city, about the age of  
 “ thirteen, one GEORGE CARR by name, otherwise called  
 “ the dumb boy or Fortuneteller, so term'd, that spake not  
 “ for some space of time, with whom it was my hap, upon  
 “ a visit, to meet, where some of them would needs send for  
 “ this boy; although few more jealous of such acquaintance  
 “ or sparing, yet able to discern between such a one and im-  
 “ postures, making bold before my departure thence, to direct  
 “ him the way to my house, where care should be taken of  
 “ him, not the less because a stranger; accordingly who there  
 “ abode, where no simple people, but expert and learned as  
 “ any, try'd no few conclusions; some instanced as here:  
 “ Sometimes who would take the bible or a chronicle, and  
 “ open it, and close it again, then cause the aforesaid youth  
 “ to shew by signs and such like dumb demonstrations, what  
 “ was contained therein; which things he so express'd and  
 “ acted, as were it a psalm or verse then feigned to sing, though  
 “ saw



“ saw not a letter of the book ; and sometime that suddenly  
“ behind him would blow a horn, whereat never so much as  
“ changed his look, seemed so hard of hearing. And again  
“ thus, to sound him farther, one must stop his ears fast, and  
“ then what two whispered at the other end of the gallery, he  
“ must declare what they spake in the ear, as often as they  
“ pleased several times.

“ Having by this time gotten a whistling voice, as plain as  
“ any can speak, like a bird ; before that had used signs for  
“ the space of three months, then no longer dumb and deaf.

“ To conclude, whatsoever it were he able to manifest it,  
“ whether contained in letters inclosed in cabinets, or by num-  
“ bering how many pence or pepper corns in a bag or box  
“ before it was opened, or any thing of that kind fit for the  
“ vulgar capacity too, or when he was brought into any place  
“ amongst strangers, one should write in several papers every  
“ ones name, and he must give them accordingly to each his  
“ own name, at first making as though he were in some  
“ doubt which way to bestow himself, where the chief divines  
“ of the city present, some of them bestowing a shilling on  
“ him, without farther consideration thought it sufficient &c.  
“ whilst others of that calling as liberal of their slanderous  
“ tongues ; that no longer might he be harboured in our  
“ house, liken'd to Fryer RUSH, servants had so incensed  
“ their masters, setting all on fire, with justices of peace and  
“ church-men, giving out he was a vagrant, a counterfeit, or  
“ a witch. Immediately upon which the spirit of prophesy  
“ falling likewise upon me, then were all vexed worse than  
“ ever, ready to turn the house upside down, laying this to  
“ his charge too ; when laying aside household cares all, and  
“ no conversation with any but the word of God, first by con-  
“ ference with the prophet *Daniel*, c. 8. v. 13. I found out  
“ this

" this place" *Then I heard one Saint speaking unto another Saint, said unto that certain Saint which spake (in the Orinal) to wit, the numberer of secrets, or the wonderful numberer (Hebrew Palmoni) How long the vision concerning the daily, and the transgression making desolate, to give the hoste, &c. And he said unto me, unto two thousand and three hundred days, shall the sanctuary be cleansed.*

" The sum of it is this, as much to say, inquired of " such a one that spake not at first, how long from the vision " before this prophesie shall be revealed, or whether I should " be able, &c. as now about two thousand two hundred years " complete since the captivity, as here answered," *O son of man, for at the time of the end it shall be: behold, I will make thee know in the last end of the indignation, for at the time appointed shall be the end.*" Dan. cap. 8. Then follow an account of her prophesies: some of which being committed to writing, she with her own hands delivered and presented them to Archbishop Abbot, " which book (says " she) was sacrificed by my first husband's hand; thrown into " the fire; whose doom I gave him in letters of his own " name (JOHN DAVES, JONES HAND) within three years to " expect the mortal blow; so put on my mourning garment " from that time: when about three days before his sudden " death, before all his servants and friends at the table, gave " him pass to take his long sleep, by him thus put off," *I pray weep not while I am alive, and I will give you leave to laugh when I am dead.* Accordingly which too soon came to pass, " for contrary to a solemn vow, within three months married

\* The inaccuracy of these transcripts from the book of Daniel, may be supposed to have been occasioned by her being obliged to trust to her memory: for she

herself tells us, that she was not allowed the use of the Bible in the time of her confinement.

“ to another husband, who escaped not scotfree: he likewise  
“ burning my book another manuscript,” *A Remembrance to*  
“ *the King, for beware great Britains blow at hand.* This her  
“ second husband (of whose ill treatment, as well as of her first  
“ husband’s on account of her predictions, she makes great  
“ complaints) died July 28th, 1644, aged 44, and was buried  
“ in St. Pancras church.

“ About two years after the marriage of King Charles, I  
“ (says she) waiting on the Queen as she came from mass or  
“ evening service, All-Saints day, to know what service she  
“ pleased to command me, the first question was, *when she*  
“ *should be with child?* I answered, *Oportet habere tempus,* in-  
“ terpreted by the Earl of Carlisle: and the next, *what suc-*  
“ *cess the Duke would have, who (the Queen said) was intrench-*  
“ *ing, and much forwardness in?* Answered again, as for  
“ his honor, of that he would not bring home much, but  
“ his person should return in safety with no little speed; which  
“ to neither side gave content, satisfied not his friends, much  
“ less such as look’d after his death.

“ Besides, [shewing she should have a son] told the Queen,  
“ for a time she should be happy, *but how long* said she? I  
“ told her sixteen years, that was long enough. But by the  
“ King’s coming in, our discourse interrupted, saying, *be heard*  
“ *how I foretold my former husband of his death some three days*  
“ *before it:* Said I, I told him of a certain servant of your  
“ Majesties, one extraordinary proper, &c. that forthwith was  
“ to come upon earnest business to me; and that he asked  
“ me the next day before his death, when I expected my  
“ gentleman: To which his Majesty replied, *That was the*  
“ *next way to break his heart,* who was pleased so much to  
“ commend my choice without expecting any. And so that  
“ time twelve months the Queen conceived of a son; and

N n

“ although

“ although had forgotten me, yet some about her I informed,  
 “ that her son should go to christening and burying in a day.  
 “ [coming before her time].

“ And the Duke accordingly too miscarrying, arrived safely  
 “ the week after I had been there.” But whatever opinion  
 the Queen might have of Lady Eleanor’s prophetic spirit, his  
 Majesty appears to have been by no means pleased with the  
 use she made of it; and therefore, upon her taking a house  
 at St. James’s, sent Mr. Kirk (one of his bed-chamber) to her,  
 to inform her of his displeasure, and that, if she did not leave  
 off her predictions in relation to his affairs, he would take ano-  
 ther course.” To which (says she) my answer was, I would  
 “ take my course against him, namely Sir Archibald Dowglas,  
 “ that had burnt my papers to purchase his favour, and that  
 “ he and all should know shortly.

“ In the conclusion Mr. Kirk said, *He was not carried with  
 “ the vulgar; but prayed me to tell him whether the King should  
 “ have a son or no: unwilling to send him empty away, assured  
 “ him a son, and a strong child; which he not sparing to  
 “ impart, accordingly solemnized with bonfires, &c.”* But  
 this spirit of divination proved extremely unfortunate to her,  
 and occasioned her infinite vexation and trouble; for, on ac-  
 count of some more prophecies which she had got printed  
 abroad, and for drawing up a petition, &c. I find the follow-  
 ing order.

“ From the court of White-hall, &c.

“ His majesty doth expressly command the Lord Arch-  
 “ bishop’s Grace, and his commissioners for causes ecclesiastical,  
 “ that the petitioner be forthwith called before them for pre-  
 “ suming

“ fuming to imprint the said book, and for preferring this detestable petition.

“ SIDNEY MONTAGUE.”

Of the proceedings against her she herself gives the following account. “ And of the foresaid reference, thus, save reverence his grace the foreman of the jury, 1633, Oct. 23. “ command first a candle, he that would not be warned; but “ said,” *No more of that; burnt the book, saying, my Lords, I have made you a smother of doomsday, to be in such a year about Candlemas<sup>a</sup>, till then she takes time enough: What shall we do next?* “ when with one voice.” *Let her be fined three thousand pounds, excommunicated, no bible allowed her, or pen and ink, or woman servant; carry her away,* “ as by a warrant under twelve hands, confined to the gatchouse for ever, “ where kept a close prisoner for two years, the Lords day “ unknown from another, the rest for brevity and modesty “ sake dismissed.”

Dr. Heylin in his life of Archbishop Laud<sup>c</sup> gives us the following relation concerning her. “ And that the other sex “ (says he) might whet their tongues upon him also, the Lady “ Davies, the widow of Sir John Davies Attorney General “ for King James in Ireland, scatters a prophesy against him. “ This Lady had before spoken something unluckily of the “ Duke of Buckingham, importing, that he should not live “ till the end of August, which raised her to the reputation of “ a *Cunning Woman* amongst the ignorant people: and now “ [1634] she prophesies of the new Archbishop, that he

<sup>a</sup> It ought (in justice to the Lady) she predicted, viz. January 10, 1644. to be observed, that the Archbishop<sup>c</sup> Part the second, p. 260. died very near that time of the year which

“ should live but few days after the fifth of November ; for  
 “ which and other prophesies of a more mischievous nature,  
 “ she was after brought into the court of high-commission ;  
 “ the woman being grown so mad, that she fancied the spirit  
 “ of the prophet *Daniel* to have been infused into her body :  
 “ and this she grounded on an Anagram which she made of  
 “ her name, viz. ELEANOR DAVIES: REVEAL  
 “ O DANIEL. And though it had too much by an L,  
 “ and too little by an S ; yet she found *Daniel* and *Reveal* in  
 “ it, and that served her turn. Much pains was taken by this  
 “ court to dispossess her of this spirit ; but all would not do,  
 “ till Lamb, then dean of the arches, shot her through and  
 “ through with an arrow borrowed from her own quiver :  
 “ for whilst the Bishops and Divines were reasoning the point  
 “ with her out of holy scriptures, he took a pen into his  
 “ hand, and at last hit upon this excellent *Anagram*, viz.  
 “ DAME ELEANOR DAVIES: NEVER SO MAD  
 “ A LADY : which having proved to be true by the rules  
 “ of art, madam said he, I see you build much on *Anagrams*,  
 “ and I have found out one which I hope will fit you: This  
 “ said, and reading it aloud, he put it into her hands in writ-  
 “ ing, which happy fancy brought that grave court into such  
 “ a laughter, and the poor woman thereupon into such a con-  
 “ fusion, that afterward she grew either wiser, or was less  
 “ regarded.”

Altho' what the Lady and the Doctor have delivered, may  
 appear to have been two cases ; both from the chronology, and  
 the disagreement of their relations ; yet upon due reflection I  
 fancy both may be resolved into one. For when 'tis considered  
 that she was in durance in the year 1634, and her confinement  
 so close and strict that she was not allowed the bible, pen, ink,  
 maid servant, &c. does it look probable that she could then  
 write

write and disperse prophecies? Or, if she had been brought out of prison to have been examined about a second transgression of the same nature; would not she herself, or the Archbishop's excellent champion and advocate Dr. Heylin, have taken notice of it? Besides, as the Dr. seems to have composed his *Cyprianus Anglicus*, after he was blind, he might possibly trust to his memory in this affair, as thinking it a thing of no vast importance, which in all probability occasioned those mistakes. And since it appears from both, that her predictions relating to Archbishop Laud, were part of the causes alleged against her; from hence I am almost tempted to conclude that those two accounts, tho' differently related, are but one and the same thing.

I might have added more of her predictions from the above-mentioned book, but perhaps enough, if not too much, has been said already upon this subject. I shall only observe, that notwithstanding the doctor's speaking of her with such an air of contempt; and the severe censure of the court of high-commission; yet others, and those men of no mean repute, speak highly in her commendation. "As for her character, there needs little more to be said, (says the continuator of 'Sir Richard Baker's Chronicle') than to repeat what has been delivered concerning her by the elegant pen of the 'learned Dr. Peter Du Moulin.'" She was (saith he) *Erudita supra sexum, mitis infra sortem. Learned above her sex, humble below her fortune, having a mind so great and noble, that prosperity could not make it remiss, nor her deepest adversity cause her to shrink or discover the least pusillanimity or dejection of spirit; being full of the love of God, to that fulness, the smiling world could not add, nor the frowning from it detract.*

\* p. 635. Edit. 1670.

"Hence"

" Hence, as from a living spring, flowed a full stream of  
 " christian graces, redounding to the benefit of many, as well  
 " as to her own comfort. She had a fineness of wit, but so  
 " tempered with prudence and consolation, that she early ad-  
 " dicted her self to serious speculation, and the study of divine  
 " truths: wherefore, since our Saviour bids us examine (espe-  
 " cially in these cases) the tree by the fruit, we recommend  
 " it to the consideration of the judicious, whether a person so  
 " qualified and so addicted, might not with most equity be  
 " judged on this occasion, to have been favoured with some  
 " beam of a divine knowledge of future things; certain it is,  
 " that not only in the abovementioned, but in divers other  
 " events both of private and publick concernment, her pre-  
 " dictions proved undoubtedly true; in the most flourishing  
 " condition of the nation she foretold its unparallel'd troubles,  
 " and in the depth of those troubles she foretold the happy re-  
 " storation to peace and settlement, and in every one she long  
 " before prefixed the time of their accomplishment."

The year before her death she got printed of her own com-  
 position, a pamphlet entitled, *The Restitution of Prophecy;*  
*that Buried Talent to be revived. By the Lady Eleanor.*  
*Printed in the year 1651, 4to.* It contains (besides the pre-  
 face) 52 pages, without either the printer's name, or place  
 where printed.

The greatest part of this tract is very obscure, excepting  
 those parts of it which are merely historical, in which are said  
 very severe things against the prosecutors of herself, and her  
 family.

She died in the year 1652.

KATHE-



## KATHERINE CHIDLEY.

I can trace out but very little concerning this writer; who appears to have been a most violent independant; and to have fought as furiously for that cause, as ever did *Penthesilea* (the celebrated Amazonian Queen) in defence of the Trojans, as is very evident from a treatise which she wrote and publish'd with the following title. *The Justification of the Independant Churches of Christ. Being an answer to Mr. Edwards his booke, which he hath written against the government of Christ's Church, and toleration of Christ's publick worship; briefly declaring that the congregations of the Saints ought not to have dependance in government upon any other; or direction in worship from any other than Christ their head and law giver, by KATHERINE CHIDLEY, 4to. 1641.* This pamphlet contains 81 pages in a pretty small character, besides a preface and an answer to Mr. Edwards's introduction. Whether Mr. Edwards ever answered this piece, I know not; But in his *Gangrana* I find the following words concerning this his female antagonist. "Katherine Chidley about August last came to Stepney, " (where she hath drawn some people to Brownism) and was " with Mr. Greenhill, where she with a great deal of Violence and bitterness spake against all ministers and people " that meet in our churches, and in places where any idola-

\* Part I. pages, 79, 80. Ed. Lond. 1646. 4to.

" trons

“trous services have been performed : Mr. Greenhill answered  
“her by scripture, and laboured to reduce to a short head all  
“she had spoken, asking her if this were not the sum, namely,  
“that it was unlawful to worship God in a place which had  
“been used or set apart to idolatry, under the names of saints  
“and angels ; she would not hold to the stating of the ques-  
“tion, but running out, Mr. Greenhill to convince her, told  
“her that all England had been set apart in this way and  
“manner to St. George, and Scotland to St. Andrew, and so  
“other kingdoms to other Saints ; so that by her grounds it  
“was unlawful to worship God in these, and so by conse-  
“quence any where in the world ; but instead of being  
“satisfied or giving any answer, she was so talkative and cla-  
“morous, wearying him with her words, that he was glad  
“to go away, and so left her.” Whether she wrote any  
thing more, or what became of her afterwards, I know not.



ELIZABETH

## ELIZABETH

## COUNTESS OF BRIDGWATER.

ELIZABETH Countess of Bridgwater, has such an extraordinary character given of her in her monumental inscription, that being come to that period of time in which she lived, I am unwilling to pass her over in silence. I have searched very carefully, tho' ineffectually, for some concurrent testimonies of her merit : but as I cannot add any thing to the account given of her, in her epitaph, so neither will it be thought much wanting, in the opinion of those who are so candid as to suppose that inscription to have been drawn up, rather with a view of doing justice, than of doing honour to her memory. I shall therefore transcribe it as I find it printed in Sir Henry Chauncey's *History and Antiquities of Hertfordshire*\*, and Mr. Collins's *Peerage*†, from a monument in the church at Gaddeſden in that county.

\* pages, 555, 556.

† Vol. I. pages, 609, 610.

## D. D.

*To the sacred memory of the late transcendently virtuous Lady, now glorious Saint, the Right Honourable ELIZABETH, Countess of Bridgwater.*

*She was second daughter to the Right Honourable William, Marquis of Newcastle, and wife to the Right Honourable John, Earl of Bridgwater, and whose family she hath enriched with a hopeful issue, six sons, viz. John Viscount Brackley, her eldest; Sir William Egerton, second son, both Knights of the honourable order of the Bath; Mr. Thomas Egerton, her third; Mr. Charles Egerton, her fourth; Mr. Henry Egerton, her fifth; Mr. Steward Egerton, her sixth son; and three daughters, viz. Mrs. Frances Egerton, her eldest; the Lady Elizabeth, her second; and the Lady Catherine Egerton her third daughter, lies here interred, dying in their infancy; the rest are still the living pictures of their deceased mother, and the only remaining comforts of their disconsolate father.*

*She was a Lady in whom all the accomplishments both of body and mind, did concur to make her the glory of the present, and example of future ages: Her beauty was so unparallel'd, that it is as much beyond the art of the most elegant pen, as it surpasseth the skill of several the most exquisite pensils (that attempted it) to describe, and not to disparage it: she had a winning, and an attractive behaviour, a charming discourse, a most obliging conversation: she was so courteous and affable to all persons, that she gained their love, yet not so familiar to expose herself to contempt: she was of a noble and generous soul, yet of so meek and humble a disposition, that never any woman of her quality was greater in the world's opinion, and less in her own; the rich at her table daily tasted her hospitality; the poor*

# COUNTESS OF BRIDGWATER. 285

poor at her gate her charity; her devotion most exemplary, if not inimitable; witness (besides several other occasional meditations and prayers full of the holy transports and raptures of a sanctified soul) her divine meditations upon every particular chapter in the bible, written with her own hand, and never (till since her death) seen by any eye but her own, and her then dear, but now sorrowful husband, to the admiration both of her eminent piety in composing, and of her modesty in concealing. Then she was a most affectionate and observing wife to her husband, a most tender and indulgent mother to her children, a most kind and bountiful mistress to her family. In a word, she was so superlatively good, that language is too narrow to express her deserved character; her death was as religious as her life was virtuous: On the 24th day of June, in the year of our Lord, 1663, of her own age 37, she exchanged her earthly coronet for an heavenly crown.

PROV. 31. 28, 29.

" Her children rise up and call her blessed, her husband also,  
" and he praiseth her :

" Many daughters have done virtuously, but thou excell-  
" est them all."

To make her character more consummate, I will add, that her noble Lord desired no other memorial of himself after his decease, but only this.

That having (in the 19th year of his age) married the Lady ELIZABETH CAVENDISH, daughter to the then Earl, since Marquess, and after that Duke of Newcastle, he did enjoy (al-

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most

*most 22 years) all the happiness that a man could receive in the sweet society of the best of wives, till it pleased God, in the 44th year of his age, to change his great felicity into as great misery, by depriving him of his truly loving and intirely beloved wife, who was all his worldly bliss; after which time humbly submitting to, and waiting on the will and pleasure of the Almighty, he did sorrowfully wear out 23 years 4 months and 12 days, and then on the 26th day of October, in the year of our Lord, 1686, and in the 64th year of his own age, yielded up his soul into the merciful hand of God who gave it.*



KATHE-

## KATHERINE PHILIPS.

**K**ATHERINE PHILIPS, the celebrated ORINDA, was the daughter of John Fowler of Bucklersbury in London, Merchant, by Katherine his wife, daughter of Daniel Oxenbridge Dr. of Physic; was born in the parish of St. Mary Wool-church in London \*, and was baptized there, on the eleventh of January, 1631. Mr. Aubrey tells us (in a MS. of his, in Mr. Ashmole's study, num. 18. fol. 23.) that she had the early part of her education from her cousin Mrs. Blacket. At eight years of age, she was removed to a school at Hackney, and soon made great improvements under the care of Mrs. Salmon; so great, that whoever reads the account that Mr. Aubrey gives of her at that time of her life, will look upon all her succeeding progress in learning, to be no more than what might justly be expected. He tells us, " that she was very apt to learn; and made verses when she " was at School; that she devoted herself to religious duties " when she was very young: that she would then pray by " herself an hour together: that she read the bible through " before she was full four years old: that she could say by

\* So Mr. Wood in his *Atb. Oxon.* Vol. II. Coll. 402, and 403. But Mr. Giles Jacob in his *Lives of the English Poets*, Vol. I. p. 201. (by what authority I know not) says that she was born in Brecknockshire; and that she died in the 31st. year of her age. This account brings her birth two years later than Mr. Wood has placed it, viz. 1633. But I chuse to follow Mr. Wood's account, as most authentic, because taken from the parish register.

“ heart

“ heart many chapters, and passages of scripture : was a frequent hearer of sermons, which she would bring away in tire in her memory ; and would take sermons *verbatim*, “ when she was but ten years old.” She became afterwards a perfect mistress of the French tongue ; and learned the Italian under the tuition of her ingenious and worthy friend Sir Charles Cottrell. She was instructed in the presbyterian principles, which she deserted, as appears by her writings, as soon as she became capable of judging for herself ; and afterwards became a great Royalist, and faithful daughter of the church of England. She was married to James Philips of the Priory of Cardigan, Esq; about the year 1647. By this gentleman she had one son, who died in his infancy ; and one daughter, married to — Wogan, Esq; a gentleman of Pembroke-shire. She proved a most excellent wife, not only by a strict observance of all conjugal duties, but in being highly serviceable to him in affairs, in which few wives are supposed capable of serving their husbands : for his fortune being much encumbered, she by her powerful interest with Sir Charles Cottrell, and other great friends ; and by her good sense, and excellent way of negotiating his affairs, did, in the few years she lived with him, in a great measure extricate him out of the embarrassments and difficulties in which he was involved. In a letter to Sir Ch. Cottrell, having spoke of her husband in the most respectful terms, and of his willingness to forward her journey to London, in order to settle his perplex’d affairs, she adds,— “ And I hope God will enable me to answer his expectations, “ by making me an instrument of doing him some handsome “ service, which is the only ambition I have in the world, “ and which I would purchase with the hazard of my life.

† See her *Letters*, p. 243.

“ I am



" I am exceedingly obliged to my Lady Cork for remembering me with so much indulgence, for her great desire to be troubled with my company; but above all, for her readiness to assist my endeavours for ANTENOR<sup>a</sup>, which is the most generous kindness can be done me."

As she was born with a genius to poetry, so she began to improve it early in life, and composed many poems upon various occasions for her own amusement in her recess at Cardigan, and retirement elsewhere. These being dispersed among her friends and acquaintance, were by an unknown hand collected together and published in 8vo. 1663, without her knowledge or consent. This ungenteel and ungenerous treatment, proved so oppressive to her great modesty, that it gave her a severe fit of illness. Upon this occasion she poured out her complaints in a long letter<sup>a</sup> to Sir Ch. Cottrell, in which she laments in a most affecting manner the misfortune, and the injuries which had been done to her, by this surreptitious edition of her poems.

Her remarkable humility, good nature, and agreeable conversation, greatly endeared her to all her acquaintance; and her ingenious and elegant writings, procured her the friendship and correspondence of many learned and eminent men, and of persons of the first rank in England: and upon her going into Ireland with the Viscountess of Dungannon, to transact her husband's affairs there, her great merit soon made her known to, and esteemed by, those illustrious peers Ormond, Orrery, Roscommon, and many other persons of distinction, who paid a great deference to her worth and abilities, and shewed her singular marks of their esteem. While she was

<sup>a</sup> A feigned name, by which she used to call her husband. edit. of her works. Also in her collection of *Letters*, p. 227. And likewise in the

<sup>a</sup> Printed in the preface to the folio *General Dictionary* Art. Philips.

in that Kingdom, at the pressing importunity of the above-mentioned noblemen, but more particularly Lord Roscommon, she translated out of the French of Corneille into English the Tragedy called *Pompey*, which was brought upon the Irish stage somewhat against her inclination: however, it was several times acted in the new theatre there with very great applause in the year 1663 and 64, in which last year it was made publick. It was afterwards acted with great commendation at the Duke of York's Theatre, 1678. This play is dedicated to the Countess of Cork. Lord Roscommon wrote the prologue, wherein he thus compliments the ladies and the translator.

—You bright nymphs, give Cæsar leave to woo,  
The greatest wonder of the world, but you;  
And hear a Muse, who has that Hero taught  
To speak as gen'rously, as e'er he fought.  
Whose eloquence from such a Theme deters  
All tongues but English, and all Pens but hers.  
By the just Fates your sex is doubly blest,  
You conquer'd Cæsar, and you praise him best.

She also translated from the French of Corneille, a Tragedy called *Horace*. Sir John Denham added a fifth act to this play, which was represented at court by persons of quality. The Duke of Monmouth spoke the prologue in which are these lines.

So soft, that to our shame we understand  
They could not fall but from a lady's hand.  
Thus while a woman Horace did translate,  
Horace did rise above the Roman fate.

I must

I must not forget to add that while she was in Ireland, she was very happy in carrying on a former intimacy with the famous Dr. Jeremy Taylor, the worthy Bishop of Down and Connor; who had some time before done her much honour by writing and publishing *A Discourse of the nature, offices and measures of friendship, with rules of conducting it*. In a letter to the most ingenious and excellent Mrs. KATHERINE PHILIPS<sup>b</sup>: 'Tis possible his acquaintance with Mrs. Philips might contribute much towards the good opinion he entertained of the female sex: 'tis certain he was a great advocate for them; and, as so worthy and grave a prelate cannot be supposed, even when writing to a Lady, to deal in compliments only, and not to speak his real sentiments; I am persuaded my female readers will not be displeased with me, if I here insert at length a paragraph from the discourse, it being so valuable a testimony of their merit. " But by the way " Madam, you may see how much I differ from the morosity " of those Cynics who would not admit your sex into the " communities of a noble friendship. I believe some wives " have been the best friends in the world; and few stories can " out-do the nobleness and piety of that Lady that suck'd " the poisonous purulent matter from the wound of our brave " prince in the Holy-Land, when an assassine had pierced him " with a venom'd arrow: and if it be told that women can " not retain counsell, and therefore can be no brave friends; I " can best confute them by the story of *Porcia*, who being " fearful of the weakness of her sex, stabbed herself into the " thigh to try how she could bear pain; and finding her self " constant enough to that sufferance, gently chid her *Brutus*

<sup>b</sup> This letter was first printed in twelve editions of his *Polemical and moral discourses*. And afterwards in the several courses.

P p

" for

“ for not daring to trust her, since now she perceived that no  
 “ torment could wrest that secret from her, which she hoped  
 “ might be entrusted to her. If there were not more things  
 “ to be said for your satisfaction, I could have made it dif-  
 “ putable whether have been more illustrious in their friend-  
 “ ship men or women? I cannot say that women are capable  
 “ of all those excellencies by which men can oblige the world;  
 “ and therefore a female friend in some cases is not so good a  
 “ counsellor as a wise man, and cannot so well defend my  
 “ honour; nor dispose of reliefs and assistances if she be un-  
 “ der the power of another: but a woman can love as  
 “ passionately, and converse as pleasantly, and retain a secret  
 “ as faithfully, and be useful in her proper ministeries; and  
 “ she can die for her friend as well as the bravest Roman  
 “ Knight; and we find that some persons have engaged them-  
 “ selves as far as death upon a less interest than all this amounts  
 “ to: such were the *ιψχωλικάιοι* as the Greeks call them, the  
 “ *Devoti* of a prince or general, the assassines amongst the  
 “ *Saracens*, the *Σολιδόνοι* amongst the old *Galatians*: they  
 “ did as much as a friend could do; and if the greatest services  
 “ of a friend can be paid for by an ignoble price, we cannot  
 “ grudge to virtuous and brave women that they be partners  
 “ in a noble friendship, since their conversation and returns  
 “ can add so many moments to the felicity of our lives: and  
 “ therefore though a knife cannot enter as far as a sword, yet  
 “ a knife may be more useful to some purposes; and in every  
 “ thing except it be against an enemy. A man is the best  
 “ friend in trouble, but a woman may be equal to him in the  
 “ days of joy: A woman can as well increase our comforts,  
 “ but cannot so well lessen our sorrows: and therefore we do  
 “ not carry women with us when we go to fight; but in  
 “ peaceful cities and times, virtuous women are the beauties  
 “ of

" of society, and the prettinesses of friendship. And when  
 " we consider that few persons in the world have all those  
 " excellencies by which friendship can be useful and illustrious,  
 " we may as well allow women as men to be friends; since  
 " *they* have all that can be necessary and essential to friendships,  
 " and *these* cannot have all by which friendships can be acci-  
 " dentally improved; in all some abatements will be made;  
 " and we shall do too much honour to women, if we reject  
 " them from friendships because they are not perfect: for  
 " if to friendships we admit imperfect men, because no man  
 " is perfect: he that rejects women does find fault with them  
 " because they are not more perfect than men, which either  
 " does secretly affirm that they ought and can be perfect, or  
 " else it openly accuses men of Injustice and partiality." It  
 is now time to return to Mrs. Philips, who left Ireland July  
 15, 1663, and went to Cardigan, where she spent the remain-  
 ing part of that, and the beginning of the next year, in a  
 sort of melancholy retirement<sup>c</sup>, occasioned (perhaps) by the  
 bad success of her husband's affairs: And going to London  
 in order to relieve her oppressed spirits, with the conversation  
 of her friends there, she was seized by the small-pox, and  
 died of it in Fleet-street, to the great grief of all her acquain-  
 tance, in the 33d year of her age, and was buried June 22,  
 1664, in the church of St. Bennet Sherehog at the end of  
 Syth's Lane in London, under a large monumental stone where  
 several of her ancestors were before buried.

Mr. Aubrey in his manuscript abovementioned, observes;  
 that her person was of a middle stature, pretty fat, and ruddy  
 complexioned.

<sup>c</sup> Vid. his *Collection of Polemical and Moral Discourses*, p. 660.

<sup>d</sup> Vid. her *Letters*, pages, 186, 187, 188, 202, 215, &c.

Soon after her death, her poems and translations were collected and published in a volume in folio, with the following title, *Poems by the most deservedly admired Mrs. Katherine Philips, the matchless ORINDA. To which is added Monsieur Corneille's Pompey, and Horace; Tragedies. With several other translations out of French, London, 1667*, with her picture, a shoulder piece, before them standing on a pedestal, on which is inscribed ORINDA. It was printed again at London, 1678.

In a collection of letters published by Mr. Thomas Brown, in 1697, are printed four letters from Mrs. Philips, to the honourable BÉRENICE: beginning at page 138, and contain 18 pages. And in one of her letters to Poliarchus (p. 146.) she herself tells us, that two or three of her poems, were published in a *Miscellaneous Collection of Poems*. As this collection was printed in Ireland, I have not been able to procure a sight of the book; I can therefore give no farther account of them.

Many years after her death were published a volume of excellent letters from Mrs. Philips to Sir Charles Cottrell, with the ensuing title, *Letters from ORINDA to POLIARCHUS, 8vo. Lond. 1705*. Major Pack in his *Essay on Study*, inserted in his *Miscellanies*, gives the following character of these letters. "The best letters I have met with in our English Tongue, are those of the celebrated Mrs. Philips to Sir Charles Cottrell. As they are directed all to the same person, so they run all in the same strain, and seem to have been employed in the service of a refined and generous friendship. In a word, they are such as a woman of spirit and virtue should write to a courtier of honour and true gallantry."

The memory of this ingenious Lady has been honoured with many encomiums; the industrious Mr. Langbain, says,

says, " \* she was one that equalled the Lesbian Sappho, and  
 " Roman Sulpicia : and as they were praised by Horace,  
 " Martial, Ausonius, and other antient poets ; so was this  
 " Lady commended by the Earls of Orrery, Roscommon,  
 " Cowley, and other eminent poets."

Mr. Thomas Rowe in his *Epistle to Daphnis*\*, pays the following tribute to her fame.

At last ('twas long indeed ! ) Orinda came,  
 To ages yet to come an ever-glorious name ;  
 To virtuous Themes her well-tun'd lyre she strung,  
 Of virtuous Themes in easy numbers sung.  
 Horace and Pompey in her lines appear  
 With all the worth that Rome did once revere ;  
 Much to Corneille they owe, and much to her :  
 Her thoughts, her numbers, and her fire the same  
 She soar'd as high, and equal'd all his fame ;  
 Tho' France adores the Bard, nor envies Greece  
 The costly buskins of her Sophocles.  
 More we expected, but untimely death.  
 Soon stopt her rising glories with her breath.

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And the anonymous author of a letter printed in the second volume of the Duke of Wharton's Works, gives the following character of Mrs. Philips, and her writings.—" I have  
 " look'd a little into Mrs. Philips, and 'tis not the first time I  
 " have been wonderfully pleased with her solid, masculine

\* *Account of the Dramatick Poets*,  
 p. 493.

\* Vid. his *Poems* printed at the end of the  
 second vol. of Mrs. Rowe's Works, p. 278.  
 thoughts,

" thoughts, in no feminine expression.—Her refined and rational thoughts of friendship which is a subject she very much delights in, show a soul much above the common level of mankind, and mightily raise my desire of practising what she so nobly describes. I am of opinion that any person's humour and disposition appears as much or more in their writings, than in their conversation; and I would never desire a better character of any one, than what I could learn from their own pen, where it ran without restraint, or any particular byas. And though I know nothing of Mrs. Philips, but what I have learned from her own poems, I am confident she was discreet, good-humour'd, modest, constant and virtuous, as well as ingenious. Her *Country Life* is so sweet a poem, and sprinkled with such profound philosophical thoughts, expressed in easy poetical language, or else by a kind of sympathy it suits so well with my sentiments and inclinations, that tho' I have read several poems in more languages than one upon the same subject, yet I don't know where to find a better."

To these various praises I must not omit to add, that she was of a generous and charitable disposition, as appears by her so kindly taking into her protection her Godson, Mr. Charles Howel<sup>b</sup>.

<sup>b</sup> Vid. Wood's *Atb. Oxon*, Vol. II. Col. 1138. Edit. 1721.



ANNE



## ANNE WHARTON.

ANNE WHARTON, a Lady eminent for her excellent genius and poetical talent, in the reign of King Charles the second, was the daughter and coheirefs of Sir Henry Lee, of Ditchley in Oxfordshire, who having no son, left his estate to be divided between this Lady and her sister the Countess of Abingdon, whose memory Mr. Dryden has celebrated in a funeral panegyric intituled, ELEONORA. She was the first wife of Thomas Wharton, Esq; afterwards Marquis of Wharton, by whom she had no issue. In 1681, she was in France on account of her health, as appears from several letters to her husband. About the year 1682, she held a correspondence by letters with Dr. Gilbert Burnet, many of which are made publick. Dr. Burnet wrote several poems which he sent to her, among which are the following, *The Secrets of Friendship: Upon the Creation: Pure Love: Loves Magnetism: Friendships Mysteries: A Congratulation upon his return to a retired Course of Life: And a Paraphrase on the 53d Chapter of Isaiah in imitation of Mrs. Anne Wharton.* This Lady among other poems wrote *A Paraphrase on the Lamentations of Jeremiah*, which, as appears from a note prefixed to the original manuscript, was begun at Paris March the 21st, 1680-1, and ended April the 2d, following. Also, *A Paraphrase on the Lord's Prayer: Verses to Mr. Waller: And, An Elegy on the Death* of

*of the Earl of Rochester.* Upon which last piece Mr. Waller wrote a copy of verses to her, as likewise another upon her *Paraphrase on the Lord's Prayer*: And his two *Cantos of Divine Poesy* were occasioned upon sight of her *Paraphrase on the 52d Chapter of Isaiah*. The mother of John Wilmot, Earl of Rochester, was aunt to this Lady's father; for which reason Mr. Waller says they were ally'd in genius and in blood. Thus far the authors of the *General Dictionary*. But besides the abovementioned poems, which have been several times printed, she translated into English the *Epistle of Penelope to Ulysses*, which is printed in Tonson's Ovid, p. 119. Ed. Lond. 1716. Also, *Verses on the snuff of a Candle*, made in sickness, printed in Mr. Dryden's *Miscellany*, Vol. I. p. 144.

I can only add from the register of Winchinden, that she died at Adderbury Oct. the 29th, 1685, and was buried at Winchinden the tenth of November following.



MARGARET

## M A R G A R E T

## DUTCHESS OF NEWCASTLE.

MARGARET Dutchess of Newcastle was born at St. John's near Colchester in Essex, about the latter end of the reign of King James the first; and was the youngest daughter of Sir Charles Lucas, a gentleman of great spirit and fortune, who died when she was very young. Her mother was remarkably careful in the education of this and her other daughters, giving them all the polite accomplishments in which young Ladies are generally instructed; as needle-work, dancing, musick, and learning the French tongue. She was herself a woman of excellent character, which this her daughter, when she came to employ herself in writing, endeavoured to do justice to<sup>1</sup>. She had from her infancy a natural inclination to learning, and spent so much of her time in study, and writing, that 'tis to be lamented she had not the advantage of an acquaintance with the learned languages, which would have

<sup>1</sup> See her book intitled *Nature's Pictures* has said very high things, both of the *drawn by Fancie's Pencil to the Life* Fol. exquisite beauty of her person, and rare  
 Lond. 1656, pages 377, &c. where she endowments of her mind.

Qq

extended

extended her knowledge, refined her genius, and have been of infinite service to her in the many compositions and productions of her pen.

In 1643, she obtained leave of her mother to go to Oxford, where the court then resided, and was made one of the maids of honour to Henrietta Maria, the royal consort of King Charles the first. And when the Queen by her rebellious subjects was unhappily forced to leave England and go to her native country, she attended her thither. At Paris she met with the Marquis of Newcastle, then a widower, who admiring her person, disposition, and ingenuity, was married to her in that place An. 1645. From Paris they went to Rotterdam, where they resided six months. From thence they returned to Brabant unto the city of Antwerp, where they settled and continued during the time of their exile; chusing it as the most pleasant and quiet place to retire to, and enjoy the remainder of their ruined fortunes. She proved a most agreeable companion to the Marquis in this his melancholy recess, as well by her writings, as conversation, as appears by the many compliments and addresses which he made her on those occasions.

She came into England in order to obtain some of the Marquiss's rents to supply their pressing necessities, and pay the debts they had contracted there; and accordingly went with Lord Lucas her brother to Goldsmith's-hall, but could not procure a grant from those voracious saints, to receive one penny out of the Marquiss's vast inheritance: and had it not been for the seasonable generosity of Sir Charles Cavendish (who greatly diminished his own fortune to support his brother in his distress) they must have been exposed to extreme poverty. Having got a considerable sum from her own, and the Marquiss's relations, she returned to Antwerp, where she continued with her Lord till the happy restoration of King Charles the second.

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second. Upon which, the Marquis, after sixteen years banishment, made immediate preparation for his return to his native country; leaving his Lady behind him to dispatch his affairs there; who having managed them to general satisfaction, she soon followed her consort into England, where she spent much of the remaining part of her life in composing and writing letters, plays, poems, philosophical discourses, and orations. Mr. Giles Jacob says, \* she was the most voluminous dramatick writer of our female poets; that she had a great deal of wit, and a more than ordinary propensity to dramatick poetry. And Mr. Langhain tells us, that all the language and plots of her plays were her own; which is a commendation preferable to fame built on other people's foundation, and will very well atone for some faults in her numerous productions.

A catalogue of all her works which have come to my knowledge.

1. *The Worlds Olio*. Which I have not yet seen.
2. *Nature's Picture, drawn by Fancie's Pencil, to the Life*. Written by the thrice Noble, Illustrious, and Excellent Princess, the Lady Marchioness of Newcastle. In this vol. there are several feigned stories of Natural Descriptions, as Comical, Tragical, and Tragicomical, Poetical, Romancical, Philosophical, and Historical, both in Prose and Verse, some all verse, some all Prose, some mixt, partly Prose and partly Verse. Also, there are some Morals, and some Dialogues; but they are as the advantage Loaf of Bread to the Bakers dozen, and a true Story at the latter end, wherein there is no feigning. London, 1656. Fol.

\* *Lives of the Poets*, Vol. I. p. 190.

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3. *Orations of Divers sorts, accommodated to divers Places. Written by, &c. the Lady Marchioness of Newcastle.* Fol. London, 1662.

4. *Plays. Written by, &c. the Lady Marchioness of Newcastle,* London, 1662.

5. *Philosophical and Physical Opinions. Written by, &c. the Lady Marchioness of Newcastle.* London, 1663. Fol.

6. *Observations upon Experimental Philosophy: To which is added, the Description of a new World. Written by, &c. the Dutches of Newcastle.* 2d. Edit. London, 1668. Fol. Mr. James Bristow began to translate some of those philosophical discourses into the Latin tongue. Vid. *Atb. Oxon*, Vol. II. Col. 835.

7. *Philosophical Letters or Modest Reflections upon some opinions in Natural Philosophy, maintained by several famous and learned Authors of this Age, expressed by way of Letters: by, &c. the Lady Marchioness of Newcastle.* London, 1664. Fol.

8. *Poems and Phancies. Written by, &c. the Lady Marchioness of Newcastle.* The second Impression, much altered and corrected. London, 1664. Fol.

9. CCXI. *Sociable Letters. Written by, &c. the Lady Marchioness of Newcastle.* London. 1664. Fol.

10. *The Life of the thrice Noble, High and Puissant Prince William Cavendish, Duke, Marquis, and Earl of Newcastle; Earl of Ogle; Viscount Mansfield; and Baron of Bolsover, of Ogle, Botbal and Hepple: Gentleman of his Majesty's Bed-chamber, one of his Majesties most honourable Privy Council; Knight of the most noble Order of the Garter: His Majesties Lieutenant of the County and Town of Nottingham, and Justice in Ayre Trent North: who had the Honour to be Governour to our most Glorious King and Gracious Sovereign, in his Youth,*

# DUTCHESS OF NEWCASTLE. 303

*Youth, when he was Prince of Wales; and soon after was made Captain General of all the Provinces beyond the River of Trent, and other Parts of the Kingdom of England, with Power, by a special Commission, to make Knights. Written by the Thrice Noble, Illustrious, and excellent Princess, Margaret Dutcheß of Newcastle, his Wife. Fol. Lond. 1667.*

This work (which Mr. Langbain stiles the crown of her labours<sup>1</sup>) was translated into Latin, and printed with the following title, *De Vita et Rebus Gestis Nobilissimi Illustrissimique Principis, Gulielmi, Ducis Novo-Castrensis, commentarii: Ab Excellentissima Principe, Margareta, ipsius Uxore Sanctissima Conscripti. Et ex Anglico in Latinum conversi.* London, 1668. Fol.

II. *Plays, never before printed.* London, 1668. Fol. This book I have not seen, and am obliged to Mr. Langbain for the notice of it; as the Ladies will be for the catalogue of her Plays, which here follow in the same order that gentleman has placed them.

*Apocryphal Ladies*, a Comedy. This play consists of three and twenty scenes, but is not divided into acts.

*Bell in Campo*, a Tragedy in two parts, in the second play, are several copies of verses writ by the Duke of Newcastle.

*Blasing World*, a Comedy. Tho' this be stiled a play in former catalogues, yet it is but a fragment; the authress before she finished the second act desisted, not finding her genius tend to the prosecution of it.

*Bridals*, a Comedy.

*Comical Haß*, a Comedy. This play has not been in any catalogue before.

*Convent of Pleasure*, a Comedy.

<sup>1</sup> Vid. his *Account of the Dramatick Poets*, "line, that she seems to have even an-  
p. 386. where he tells us, that "she has "tedated his *Apotheosis*."  
"wrote it in a stile so noble and mafcu-

*Female*

*Female Academy*, a Comedy.

*Lady Contemplation*, a Comedy in two parts. Three scenes in the first, and two in the second part, were wrote by the Duke.

*Love's Adventure*, in two parts, a Comedy. The song, and the epithalamium, in the last scene in the second part, was likewise writ by the Duke.

*Matrimonial Trouble*, in two parts; the second being a Tragedy, or as the authress styles it, a Tragi-Comedy.

*Nature's three Daughters, Beauty, Love and Wit*, a Comedy in two parts.

*Presence*, a Comedy. To this are added 29 single scenes, which the Dutchess designed to have inserted in this play, but finding it would too much lengthen it, she printed them separately.

*Publick Wooing*, a Comedy. In which the Duke writ several of the suitors speeches; as that of the soldier, the countryman, the spokesman for the bashful suitor; besides two other scenes, and the two songs at the end of the Comedy.

*Religious*, a Tragi-Comedy.

*Several Wits*, a Comedy.

*Sociable Companions*, or the Female Wits, a Comedy.

*Unnatural Tragedy*. The prologue and epilogue, were of the Duke's making. ACT II. SCENE III. the Dutchess against Mr. Camden's *Britannia*: tho' whether with justice, I leave to the determination of others.

*Wits Cabal*, a Comedy in two parts. His Grace writ the epilogue to the first part.

*Youth's Glory, and Death's Banquet*, a Tragedy in two parts. Two scenes with the speeches at the first part, in commendation of M<sup>lle</sup> *Sans pareille*, were writ by his Grace; so were all the songs and verses in the second part.

*The*



## DUTCHESS OF NEWCASTLE. 305

*The Blazing World, Bridal, Convent of Pleasure, Presence, and Sociable Companions*, are printed together in one volume; and the rest in another.

In the library of the late Mr. Thomas Richardson was *the Dutchess of Newcastle's Poems*, 2 Vol. Fol. MS. Vid. Richardson's Cat. p. 50. And in the library of the late Bp. Willis was another MS. of her poems in Fol. Vid. Cat. p. 55. Whether ever printed, I know not.

Her person was very graceful; her temper naturally reserved and shy; and she seldom said much in company, especially among strangers: Was most indefatigable in her studies, contemplations and writings: Was truly pious, charitable and generous: Was an excellent Oeconomist, very kind to her servants; and a perfect pattern of conjugal love and duty.

As the Dutchess was too negligent in regard to chronology in her historical writings, so others have been equally remiss in this respect, in regard to her Grace; for among the many authors who have taken notice of her in print, not one that I have met with, has mentioned the year in which she died: and even her monumental inscription, where one might reasonably expect it, is silent both in respect to her age, and the time of her death. But Mr. Fulman, in the fifteenth vol. of his manuscript collections in Corpus Christi College Archives observes, that she died at London, An. 1673, and was buried at Westminster Jan. 7, 1673-4; where an elegant monument is erected to her memory: Of which take the following account given by Dr. Crul in his antiquities of that church. "Against the skreen of the chappel of St. Michael is a most noble spacious tomb, of white marble, adorned with two pillars

" p. 276.

" of

“ of black marble, with entablatures of the Corinthian Order,  
 “ embellished with arms, and most curious trophy-works, on  
 “ the pedestall lye two images in full proportion of white  
 “ marble, in a cumbent posture, in their robes, representing  
 “ William Cavendish Duke of Newcastle, and Margaret his  
 “ Dutcheſs, his second and laſt wife, being the daughter of  
 “ Sir Charles, and ſiſter to the Lord Lucas of Colcheſter ;  
 “ who, as ſhe had deſervedly acquired the reputation of a Lady  
 “ of uncommon wit, learning and liberality ; ſo the Duke her  
 “ huſband had rendered himſelf famous for his loyalty and  
 “ conſtant fidelity to the royal family, during the civil wars  
 “ in this Kingdom, and in Scotland. This Duke having  
 “ cauſed this ſtately monument to be erected here to the  
 “ memory of his Lady, died ſoon after, in the year 1676,  
 “ aged 84 ; and was interred here.”

The epitaph for the Dutcheſs.

*Here lies the Loyal Duke of Newcaſtle, and his Dutcheſs his  
 ſecond wife, by whom he had no iſſue : Her name was Margaret  
 Lucas, youngeſt ſiſter to the Lord Lucas of Colcheſter, a noble  
 family ; for all the brothers were valiant, and all the ſiſters  
 virtuous. This Dutcheſs was a wiſe, witty, and learned Lady,  
 which her many books do well teſtiſie : She was a moſt virtuous  
 and loving, and careful wife, and was with her Lord all the  
 time of his baniſhment and miſeries ; and when ſhe came home,  
 never parted with him in his ſolitary retirements.*



ANNE

## A N N E

## COUNTESS OF PEMBROKE.

**T**HIS illustrious Lady was born in Skipton Castle in Craven, on the 30th of January, being Friday, in the year 1589<sup>a</sup>. She was daughter and sole heir to George Clifford, third Earl of Cumberland, by his wife Margaret, Countess of Cumberland. She was descended from the three ancient and noble families of the Cliffords, Viponts, and Vesseys, Lords and Barons in the North; and she added to her Escutcheons, Pembroke, Dorset and Montgomery, the titles of three great Earldoms in the south.

She had a greatness of mind, which not only equal'd her high birth, but even dignified it; for we are assured by Bishop Rainbow, who knew her well, that she was enriched by nature with very extraordinary endowments; "she had (says he) "a clear soul, shining through a vivid body; her body was "durable and healthful, her soul sprightly, of great understanding and judgment, faithful memory, and ready wit."

These great natural parts were very happily improved by our

<sup>a</sup> Dugdale's *Baronage*, Vol. I. p. 346.

ingenious historian and poet Mr. Samuel Daniel, who was her preceptor, under whose tuition she made a considerable progress in many parts of literature. To all these helps she added much reading and conversation with persons eminent for learning. By which means, as the abovementioned prelate observes, “ she had early gained a knowledge, as of the best things, “ so an ability to discourse in all commendable arts and sciences, “ as well as in those things which belong to persons of her “ birth and sex to know. For she could discourse with Vir-  
 “ tuoso’s, Travellers, Schollars, Merchants, Divines, Statesmen, “ and with good housewives in any kind; insomuch, that a “ prime and elegant wit Dr. Donne, well seen in all human “ learning, and afterwards devoted to the study of divinity, “ is reported to have said of this Lady, in her younger years “ to this effect;” *that she knew well how to discourse of all things, from predestination, to flea-silk.* “ Meaning that al-  
 “ though she was skilful in housewifry, and in such things in “ which women are conversant; yet her penetrating wit soared “ up to pry into the highest Mysteries, looking at the highest “ example of female wisdom. Altho’ she knew *wool* and “ *flax*, *fine linnen* and *silk*, things appertaining to the spindle “ and the distaff; yet *she could open her mouth with wisdom* \*. “ knowledge of the best and highest things; and if this had “ not been most affected by her, *solid wisdom*, knowledge of “ the best things, such as *make wise unto salvation*; if she had “ sought fame rather than wisdom, possibly she might have “ been ranked among those wits and learned of that sex, of “ whom Pythagoras or Plutarch, or any of the ancients, have “ made such honourable mention.

“ But she affected rather to study with those noble *Bereans*,

\* *Proverb*, 31, 26.

and

"and those honourable Women (as St. Paul there styles them) who searched the scriptures daily"; with Mary she chose the better part, of learning the doctrine of Christ.

"Authors of several kinds of learning, some of controversies very abstruse, were not unknown to her. She much commended one book, William Barklay's dispute with Belarmine, both, as she knew, of the popish persuasion, but the former less Papal; and who, she said, had well stated a main point, and opposed that learned Cardinal for giving too much power, even in temporals, to the Pope over Kings and secular Princes, which she seemed to think the main thing aimed at by the followers of that court; to pretend a claim only to govern directly in spirituals, but to intend chiefly (tho' indirectly) to hook in temporals, and in them to gain Power, Dominion, and Tribute; Money and Rule being gods, to which the Roman courtiers and their partisans chiefly sacrifice."

She had two husbands: her first was Richard Earl of Dorset, to whom she was married February 26, 1609.<sup>1</sup> He died at Dorset House in London, March 28, 1624. She had issue by him Thomas, who died in his infancy, and two daughters, Margaret, married to the Earl of Northampton, and Isabell, married to the Earl of Thanet. Her second husband was Philip Earl of Pembroke and Montgomery, who died January 23, 1649<sup>2</sup>, by whom she had no issue.

She survived her last husband twenty seven years, which time was intirely spent in a continued series of good works, viz. in strict piety, extensive charity, and generosity to learned men: also in erecting several sacred edifices for the service of Almighty God; besides a noble hospital, and many other

<sup>1</sup> *Ann.* 17, 11, 12.

<sup>2</sup> Dugdale's *Baronage*, Vol. II. p.

<sup>3</sup> Camden's *Annals of King James the 400.*  
*first*, p. 7.

stately buildings, for the honour both of her family and nation; and the good of the publick in general. It may not be amiss to give a few instances, since they will add much lustre to her character.

She was very exemplary in observing religious duties both in publick and private, being a constant frequenter of divine service, as well as attendant at the sacrament of the Lord's Supper. Nor was she less diligent in her domestic or private devotions, which were constantly performed in her private oratory three times a day. And so careful was she that none of her servants might be remiss or negligent in the observance of their religious duties, but all might be truly fitted, and well prepared for receiving the holy sacrament, that she took care to have several books of devotion and piety provided four times in the year; that every one might take their choice of such a book as they had not before; by which means they became the better prepared for that, and their several other duties: and those that had lived in her house long (and she seldom turned any away) were happily furnished with books of religion and devotion in every kind. She was not one of those luke-warm temporizing zealots that could flexibly turn about and comply with the times; but most christianly and courageously shewed herself a truly zealous and orthodox daughter of the church of England, in the worst of times, when the intolerable oppression of the Usurper, and the rest of the predominant and factious party, like an irresistible torrent, bore down all before them, and usurped dominion over the persons and estates of all the orthodox and loyal in the land; then did this pious and religious Lady constantly persist in her resolution to serve God in the beauty of holiness, which she did with the true spirit of a confessor, by constantly and openly professing and practising the doctrine, discipline, and worship of our most excellent

## COUNTESS OF PEMBROKE. 311

excellent church, throughout all those long and dismal times of tyranny and oppression, notwithstanding any dangers whatsoever that might ensue.

Her charity was very extensive, in relieving the indigent and the oppressed, and in forgiving her most implacable enemies, I mean the dissenting party; who having made the land another *Aceldama*, subverted both church and state, contaminated the pulpit with the most monstrous absurdities, impieties, and blasphemies; and persecuted her true and orthodox sons with the utmost malice and violence; yet did this good Lady like a true primitive christian, forgive those worst of injuries; and shewed herself afterwards very compassionate and charitable to several dissenters.

And I cannot omit observing, that her duty and affection to her parents was as conspicuous as any of her other shining virtues: A particular instance of which is the beautiful pillar which she erected on the place where she took her last farewell of her mother: it is commonly called the Countess's pillar, and is adorned with coats of arms, dials, &c. with an obelisk on the top coloured with black; and the following inscription in brass, declaring the occasion and meaning of it.

THIS PILLAR WAS ERECTED ANNO 1656.  
BY THE RIGHT HONO. ANNE COUNTESS DOWAGER OF  
PEMBROKE. AND SOLE HEIR OF THE RIGHT  
HONOURABLE GEORGE EARL OF CUMBERLAND, &c.  
FOR A MEMORIAL OF HER LAST PARTING IN THIS PLACE  
WITH HER GOOD AND PIOUS MOTHER THE RIGHT HONOURABLE  
MARGARET COUNTESS DOWAGER OF CUMBERLAND.  
THE SECOND OF APRIL, 1616. IN MEMORY WHEREOF  
SHE ALSO LEFT AN ANNUITY OF FOUR POUNDS  
TO BE DISTRIBUTED TO THE POOR WITHIN THIS  
PARISH OF BROUGHAM EVERY SECOND DAY OF APRIL,  
FOR EVER UPON THIS STONE TABLE BY.  
LAUS DEO.

\* Vid. Mr. Camden's *Britannia*, in *Westmoreland*, last Edit. p. 994.

She

She was a great lover of learning, and an encourager of learned men: and as an instance of gratitude to her tutor, she erected a monument to his memory in the church at Beckington near Philips-Norton in Somersetshire, with the following inscription.

*Here lies, expecting the second coming of our Lord and Saviour Jesus Christ, the dead body of SAMUEL DANIEL Esq; who was tutor to the Lady ANNE CLIFFORD in her youth, she was that daughter and heir to GEORGE CLIFFORD Earl of CUMBERLAND, who in gratitude to him erected this Monument in his memory, a long time after, when she was Countess Dowager of Pembroke, Dorset, and Montgomery. He died in October an. 1619.*

She repaired and restored an alms-house at Bearmky, which was built and endowed by her mother, the Countess of Cumberland.

On the twenty third of April, An. 1651. she laid the first stone of an hospital which she founded at Appleby in Westmoreland, for a governess and twelve other widows, which was finished within three years following: For the endowment of which she purchased the Manour of Brougham, and certain lands called St. Nicholas, near Appleby.

I cannot forbear giving a remarkable instance of her humility upon this occasion. When she had finished her hospital, she not only led and placed each of her pensioners into their several apartments, but frequently dined with them there, as they often did with her at her own table; some of them every week, and all of them once a month; and after dinner she would as freely converse with them, as with persons of the highest rank.

She purchased lands at Temple-Soureby in the county of Westmoreland of eight pounds per annum value, for repairing

\* Vid. Wood's *Athenæ Oxon.* Vol. I. Col. 448. Edit. 1721.



the church, school-house, town-hall, and bridge at Appleby.

She rebuilt a great part of the church at Appleby, then ruinous, and made a vault at the north east corner of the chapel for her own sepulture, at the expence of about seven hundred pounds; over which she erected a monument of black and white marble for herself.

She rebuilt a great part of the steeple at Skipton in Craven, which had been pulled down in the time of the civil wars. And having repaired a great part of that church (both fabrick and roof) she there erected a fine monument for her father, George Earl of Cumberland.

She intirely rebuilt the church at Bongate near Appleby, also the chapel of Brougham; and likewise the chapel of Ninekirke near Brougham.

She also rebuilt the chapel of Mallerstang, and purchased lands of eleven pounds per annum value, for the perpetual support of a person qualified to read prayers, with the homilies of the church of England therein; and to teach the children of the dale to read and write English.

She likewise performed many great things for the honour and benefit of her family and posterity; for besides other inferior Structures, she built six Castles: one of which had lain in ruins an hundred and forty years after it had been consumed by fire. Brough-Castle, the timber burnt anno 1521. Another 320 years after the invading Scots had demolished it. Also, Pendragon-Castle, destroyed by David King of Scots.

Neither was she less careful in preserving from the ruins of time, the memoirs of her great ancestors; for we are assured by Bishop Rainbow \* that " as she had been a most critical

\* Dugdale's *Baronage*, Vol. I. p. 346. at her funeral, and reprinted in Wilford's

" Vid. his Lordship's sermon preached *Memorials, Characters, &c.* Fol. Lon. 1743.

" searcher

“ searcher into her own life, so she had been a diligent en-  
 “ quirer into the lives, fortunes, and characters of many of  
 “ her ancestors for many years. Some of them she hath left  
 “ particularly described, and the exact annals of divers passages  
 “ which were most remarkable in her own life, ever since it  
 “ was wholly at her own disposal, that is, since the death of  
 “ her last lord and husband, Philip Earl of Pembroke, which  
 “ was for the space of six or seven and twenty years.

“ From this her great diligence, as her posterity may find  
 “ contentment in reading these abstracts of occurrences in her  
 “ own life, being added to her heroic father's and pious mo-  
 “ thers lives, dictated by herself, so they may reap greater  
 “ fruits of her diligence, in finding the honours, descents,  
 “ and pedigrees, estates, and the titles and claims of their  
 “ progenitors to them, comprized historically and methodical-  
 “ ly in three volumes of the larger size, and each of them  
 “ three or four times fairly written over; which, altho' they  
 “ were said to have been collected and digested in some part  
 “ by one or more learned heads, yet were they wholly direc-  
 “ ted by herself, and attested in the most parts by her own  
 “ hand.”

Thus did this great Lady employ her time in a continued series of good works, 'till being arrived to the age of eighty five years, after a short illness of about three or four days, with great patience and resignation, she departed this life in her Castle at Brougham, March the twenty second, 1675-6; and was buried the fourteenth of April following at Appleby in Westmoreland, under a splendid monument (which she in her life time had erected) with the following inscription.

*Here lies, expecting the second coming of our Lord and Saviour  
 Jesus Christ, the dead Body of the Lady Anne Clifford, daughter  
 and*

# COUNTESS OF PEMBROKE. 315

*and sole Heir to George Clifford, third Earl of Cumberland; by his blessed Wife Margaret Russel, Countess of Cumberland; which Lady Anne was born in Skipton-Castle in Craven, the 30th, of January, being Fryday, in the year 1590, as the year begins on New-Years-Day; and by a long continued Descent from her Father, and his noble ancestors, she was Baronesse of Clifford, Westmoreland, and Vesey: High Sberiffesse of the County of Westmoreland, and of the Honour of Skipton Castle aforesaid. She married, for her first Husband, Ricbard Sackville Earle of Dorset; and for her second Husband, Philip Herbert, Earle of Pembroke and Montgomery, leaving behind her only two Daughters that lived, which she had by her first Husband; the eldest Margaret Countesse of Thanet, and the youngest Isabel Countesse of Northampton; which Lady Anne Clifford Countesse Dowager of Pembroke, Dorset and Montgomery, deceased at her Castle at Brougham, the 22d Day of March, in the Year of our Lord 1675, christianly, willingly and quietly, having before her Death seen a plentiful Issue by her two Daughters, of thirtē Grand-children. And her Body lyes buried in this Vault.*



S f

LADY

L A D Y  
P A K I N G T O N.

**D**OROTHY LADY PAKINGTON, wife of Sir John Pakington Knight and Baronet, and daughter of Thomas Lord Coventry, Lord Keeper of the Great Seal of England, by Elizabeth his wife, daughter of Mr. John Alderley of London, was born either in the city or suburbs of London, about the middle of the reign of King James the first.

It may seem needless, in drawing the character of this excellent Lady, to take notice of the great advantages she had in her education, and of the wonderful improvement she made in her studies: for tho' she was well known to, and celebrated by the best and most learned divines of her time, yet hardly any pen will be thought capable of adding to the reputation her own hath procured to her, if it shall appear that she was the author of a work, which is not more an honour to the writer, than an universal benefit to mankind.

The work I mean is *The whole duty of Man*. Her title to which will, I hope, be so well ascertained, that the general concealment it hath lain under will only reflect a lustre upon  
all

all her other excellencies, by shewing that she had no honour in view, but that of her creator, which I suppose she might think best promoted by this concealment. But as it is not now generally believed, so I perceive it will not easily be allowed that she was the author of that valuable book, or was capable of writing it. That I may proceed therefore with all the clearness I can, I shall lay before the reader, what I have to offer to his consideration upon this subject, in the following order; and endeavour to shew.

First, That those gentlemen to whom this work has been attributed have not the least claim to it.

Secondly, I shall offer a few arguments to obviate that objection of Lady Pakington's want of capacity for so great a work. And

Thirdly, I shall exhibit some of the testimonies which induce me to think this Lady to be the author of *The whole duty of Man*.

There are no less than four different Persons to whom this work has been publickly ascribed. The first was Mr. Abraham Woodhead<sup>\*</sup>, a very learned and pious gentleman. But there needs no other argument to confute this false report, than to affirm, that this worthy person lived and died a zealous roman catholick.

Mr. Oldfield seems very peremtory in this affair, when he informs his readers<sup>†</sup> that "the author of *The whole Duty of Man* hath been long concealed, but his name is Mr. William Fulman: he being now dead, may be publish'd: he was bred under Dr. Hammond, for some time his amanuensis: he was a learned divine, born at Penshurst in Kent; I was a school-fellow with him there." One might imagine

<sup>\*</sup> Vid. Mr. Wood's *Athene Oxoniensis*,  
Vol. II. Col. 617. Edit. 1721.

<sup>†</sup> See his book intitled *Mille Testes*,  
&c. p. 74.

from hence that Mr. Oldfield had had an incontestible authority for this his positive assertion; and yet, notwithstanding this specious tale, it is very evident that he had not any good foundation of truth to go upon, as will plainly appear by the following remark.

Bishop Fell in his preface prefix'd to the fol. edit. of the author of the whole duty of man's works printed in 1684, tells us that if "Almighty God had lent longer life to this " eminent person, (meaning the author of those works,) we " might have received ample benefits by it : and particularly " a just treatise which was designed and promised of *The Government of the Thoughts*." Which plainly implies that the author was then dead. So that Mr. Fulman who died upon the 28th of June, 1688, could not possibly be the author. The pious intent of Mr. Oldfield's book inclines me to entertain more charitable thoughts of him, than once to suspect he would impose such a falsehood upon the world designedly : perhaps this mistaken notion sprung from hence : as Mr. Fulman was amanuensis to Dr. Hammond, and was really a man of great abilities and merit, it is not impossible that the Dr. might disclose the secret to him; and Mr. Fulman reporting afterwards that he knew the author, but not naming any particular person; from hence Mr. Oldfield might conclude that he himself wrote the book.

The third person who is supposed to have been the author of this celebrated book, is Dr. Richard Sterne, Abp. of York. The very ingenious antiquary and topographer Mr. Drake, in his life of this worthy prelate, modestly tells us " that " he " was much suspected for being the author of that most excellent divine and moral treatise called *The whole Duty of Man*."

\* *Antiquities of York*, p. 464.

But

But why he was suspected on this occasion, I am very much at a loss to know. If I did not believe Lady Pakington to be the author, I have many reasons, that will not permit me to think that Archbishop Sterne was. For,

First, Why should he own his *Comment on the 103 psalm*; and his book of *Logic*; and so carefully conceal his being the author of a more useful work?

Secondly, We are assured by Bishop Fell, that if the author of *The whole Duty of Man* had lived a little longer, the world might have expected another treatise intitled *The Government of the Thoughts*. It is submitted to the reader's consideration, whether a man in the 87th year of his age, could probably be employed in drawing up a work of that kind, when it can hardly be imagined he could be a perfect master of his own reason. And

Thirdly, That which seems to put the thing out of doubt, is the style and orthography \* of his *Comment on the 103 psalm*, which is so very different from that of the author of *The whole Duty of Man*, as I think will not permit any one, that will carefully compare the two books, to believe they were wrote by the same person.

From what has been said, I think there is very little reason to suspect Abp. Sterne to have been the author: and therefore I pass on to examine his predecessor Archbishop Frewen's title to this work; who, as I am lately informed by a letter from an ingenious clergy-man, must certainly be the author; and he gives me reasons for it, which as they are rather too long to be inserted here, so I hope he will excuse me for saying that

\* The ingenious author of *The many advantages of a good Language to any Nation*, &c. thought the orthography of those treatises to be so very natural and just,

that he proposes the peculiar spellings to be collected, examined, and fixed as the standard for exact and true orthography.

I think

I think them not important enough to need a particular refutation. I could produce many arguments to prove that this Archbishop was not the author; but for brevity's sake I shall only make use of one. It is allowed by those who knew best, that *The Causes of the decay of Christian Piety* was wrote by the author of *The whole Duty of Man*. And in the preface to that book (which was undoubtedly wrote by the author of the book itself) there is very particular mention made of the plague and great fire at London, from whence it plainly appears that the author was living in the latter end of the year 1666. Now, as Archbishop Frewen died in the year 1664, it is very evident that he could not be the author of *The whole Duty of Man*.

It has been very surprizing to me, to hear the many shifts and evasions which have been made use of, on this occasion, by several gentlemen, in order to deprive this lady, and the fair sex, of the honour of those excellent performances. One of them told me very gravely that there was a whole body of learning shewn in those treatises——therefore no *Woman* could be the writer of them. But as good a judge as any that gentleman can wish for, has publickly informed the world, that this lady was every way accomplished in all kinds of literature, and rare endowments of mind, which were requisite for the composing those admirable treatises.

Another learned gentleman has assured me by letter, that neither *this* nor any other *Lady* could be the author of those books; which he determines “ from that very great variation  
“ of style, and different manner of treating the subjects contained in them. And he instances particularly in the *Christian's Birth-right*: where, says he, besides the many quotations  
“ from Hebrew Writers, that every page almost abounds  
“ with, the language is more exalted, and a closer thread of  
“ logical reasoning runs through the whole, than does thro’  
“ any



“ any of the other treatises, Both argument, and diction being such as the deepest scholars would make use of.” But this gentleman may be assured with the greatest certainty from Dr. Hickes’s character of Lady Pakington, that she was a perfect mistress of all those excellent qualifications, in which he fancies the ladies are so very deficient. And since skill in the Hebrew Language is made use of as a convincing argument (tho’, for my part, I cannot find one Hebrew quotation in the whole book) he may please to understand, that besides the justly celebrated Mrs. Anna Maria à Schurman, and many other foreign ladies; we have had several domestic examples of *Women* who have been famed for their skill in that primitive language, viz. Lady Jane Gray, Lady Killigrew, a Lady of the Nottingham family, another Lady of the North family, Lady Ranelagh, Mrs. Bury, and Mrs. Elizabeth Bland of Beccston in Yorkshire<sup>b</sup>.

If I were a Roman Catholick, I would summon Tradition as an evidence for me upon this occasion, which has constantly attributed this performance to a lady. And a late celebrated writer observes, “ that there are many probable arguments “ [in *The whole Duty of Man*] to back a current report that “ it was writ by a *Lady*.” And any one who reads the *Ladies Calling* with attention, may observe a great number of passages which plainly indicate a female hand.

That vulgar prejudice of the supposed incapacity of the female sex, is what these memoirs in general may possibly remove. And as I have in the course of them had frequent occasion to take notice of it, I should not now enter again upon that subject, had not this been made use of as an argument to invalidate Lady Pakington’s title to those performances, it may not be amiss therefore, to transcribe two or three passages from

<sup>b</sup> See Mr. Thoresby’s *Ducatus Leodiensis*, by a Daughter of the Church of England, P. 500.

<sup>c</sup> See *The Christian Religion as prescri’d*

P. 147.

the

the treatise I have just now mentioned ; which on more accounts than one, very well deserve these gentlemen's consideration.

In the beginning of the preface this impartial and excellent writer tells us, that —“ such is either the inadvertence, or  
 “ malice of a great part of mankind, that (against all rules of  
 “ discourse) they deduce generals from particulars, make every  
 “ woman so far an *Eve*, that her depravation shall forfeit her  
 “ whole kind ; and because there are foolish and scandalous  
 “ women, will scarce allow there are any other. The truth  
 “ is, the error seems in many men to be affected ; they  
 “ propose to themselves unworthy ends on women, and make  
 “ all their observations wholly in order to those. He that  
 “ is upon a base pursuit, takes a particular notice of all that  
 “ is for his turn ; the rest fall not within his sphere : and 'tis  
 “ too probable he is so abundantly supplied for that absolute  
 “ consideration, that he never descends to the comparative.”  
 And a little after —“ It may therefore upon this account be  
 “ a necessary charity to the sex, to acquaint them with their  
 “ own value, animate them to some higher thoughts of them-  
 “ selves ; not to yield their suffrage to those injurious estimates  
 “ the world hath made of them, and from a supposed inca-  
 “ pacity of nobler things to neglect the pursuit of them ; from  
 “ which God and nature have no more precluded the femi-  
 “ nine, than the masculine part of mankind.” From hence  
 this ingenious writer proceeds to shew the powerful influence  
 that women have upon all sorts of transactions in the world,  
 and then adds, “ But waving these reflections, I shall fix only  
 “ on the personal accomplishments of the sex, and peculiarly  
 “ that which is the most principal endowment of the rational  
 “ nature, I mean their understanding. Where it will be a  
 “ little hard to pronounce that they are naturally inferior to  
 “ men ; when 'tis considered how much of extrinsic weight  
 “ is

"is put in the ballance to turn it on the mens side. Men  
 "have their parts cultivated and improved by education, re-  
 "fined and subtilized by learning and arts, are like a piece of  
 "a Common, which by industry and husbandry, become a  
 "different thing from the rest, tho' the natural Turf owned  
 "no such inequality.-----We may therefore conclude, that  
 "whatever vicious impotence women are under, it is acquired,  
 "not natural; nor derived from any illiberality of God's,  
 "but from the ill managery of his bounty." And a little  
 "after, "Let them not charge God foolishly, or think that  
 "by making them women, he necessitated them to be proud  
 "or wanton, vain or peevish; since 'tis manifest he made  
 "them to better purposes, was not partial to the other sex;  
 "but that having as the Prophet speaks, *abundance of Spirit*,  
 "Mal. 2. he equally dispensed it, and gave the feeblest wo-  
 "man as large and capacious a soul as that of the greatest  
 "Heroe. Nay give me leave to say farther, that as to an  
 "eternal well being, he seems to have placed them in more  
 "advantageous circumstances, than he has done men. He  
 "has implanted in them some native propensions, which do  
 "much facilitate the operations of grace upon them——."

And having made good this assertion, interrogates thus.  
 "How many women do we read of in the Gospel, who in  
 "all the duties of assiduous attendance on Christ, liberalities  
 "of love and respect, nay, even in zeal and courage, surpassed  
 "even the Apostles themselves? We find his cross surround-  
 "ed, his passion celebrated by the avowed tears and lamen-  
 "tations of devout women, when the most sanguine of his  
 "Disciples had denied, yea forswore, and all had forsaken  
 "him. Nay, even death itself could not extinguish their  
 "love: we find the devout *Maries* designing a laborious,  
 "chargeable, and perhaps hazardous respect to his corps.

T t

" And

“ And accordingly, ’tis a memorable attestation Christ gives to their piety, by making them the first witnesses of his resurrection, the prime Evangelists to proclaim those glad tidings; and as a learned man speaks, Apostles to the Apostles”. And towards the conclusion of the preface is the following observation. “ Nay to speak an impartial truth, ’tis not to be denied, but the reputation of religion is more kept up by *Women* than *Men*, many of this sex countenancing it by their practice, whereas more of the other do not only neglect, but decry it.”

I am not at all solicitous to know whether those humourous gentlemen think these are the strokes of a female hand, or not, since, if they deny it, they must inevitably acknowledge, that I have the suffrage of one of the best and most learned men of that age, in favour of the principles I have espoused, viz. that women are capable of the highest attainments in literature: and have given convincing proofs of it, when they have been allowed proper advantages of education.

But after all, some may object that inferences might be drawn from those performances, from whence one might conclude with some shew of reason, that they were the learned labours of a gentleman. I freely confess that there are some passages which look that way: and I dare almost venture to believe those passages interpolations. Her learned friends, who were concerned in the publication of those books, were too well acquainted with Men and Manners, not to understand what kind of estimate the generality of mankind would put upon the productions of a Woman’s pen: and therefore those passages were (perhaps) as wisely inserted, as the most ingenious author’s name was then wisely and judiciously concealed.

It may now perhaps be thought high time for me to produce

duce my evidences to prove this lady's right to the work : here then follow the testimonies confirming the report of Lady Pakington's being the author of *The whole Duty of Man*.

My first witness is the famous Dr. Geo. Hickes, whose testimony in her favour I think no one will refuse, since the vicinity of his deanery to Westwood, the intimacy he had in the family, his known probity and unshaken integrity, will make his authority appear beyond all exception. The Dr. in his preface <sup>d</sup> to his *Anglo-Saxon and Mæso Gothic Grammars* printed before his *Thesaurus*, and inscribed to the late Sir John Pakington, having given an excellent character of his grandfather, proceeds in the following manner in relation to this truly great lady.

" In *Avia* vero Tua illustrissimi *Thomæ* domini *Coventry*,  
 " magni sigilli custodis, filia, virtutum omnium, imprimis il-  
 " larum, quæ in actione vitæ *Christianæ* consistunt, splendor  
 " maximus erat cum summo ingenio, & pure, apte, distinc-  
 " te, ornateque dicendi facultate conjunctus. Quibus adeo  
 " excelluit, præsertim in æquabili & temperato scribendi ge-  
 " nere, ut libri de OFFICIO HOMINIS *Anglice* ab anonymo  
 " Editi, & ob mirificam operis in suo genere perfectionem per  
 " totum orbem Christianum notissimi, auctrix & dici, & ha-  
 " beri mereretur. Sacras literas, rerumque divinarum scien-  
 " tiam omniaque quæ à Philosophis sive profanis sive Christi-  
 " anis de *Officio* gravia & utilia tradita sunt, æque ac se scire  
 " dicebant viri doctissimi *Hammondus*, *Morleyus*, *Fellus*, &  
 " *Thomafus*. In patriis etiam antiquitatibus adeo Illam hof-  
 " pitem non fuisse audiui, ut eas fere cum primis sciret. Ne-  
 " que id adeo mirum, cum virum longe doctissimum *Norto-*

<sup>d</sup> p. 2

T t 2

" *nem*

“ *nem Knatchbull* Baronettum, Tutorem & institutorem Adoleſcens haberet; et conjux facta clariffimum *Hammondum*, alioſque illius æquales, imaximos viros, ſibi quos audiret adſciſceret.”

“ But your grandmother, the daughter of the moſt renowned Thomas Lord *Coventry*, Keeper of the great Seal, was remarkably illuſtrious for all virtues, eſpecially ſuch as conſiſt in the practical part of a chriſtian life: ſhe had moreover an excellent judgment, and a talent of ſpeaking correctly, pertinently, clearly, and gracefully. In which ſhe was ſo accompliſhed, particularly in an evenneſs of ſtyle and conſiſtent manner of writing, that ſhe deſerved to be called and reputed, the author of a book concerning the DUTY OF MAN, publiſhed in Engliſh by an anonymous perſon, and well known through the chriſtian world for the extraordinary compleatneſs of a work of that kind. HAMMOND, MORLEY, FELL, and THOMAS, thoſe eminently learned men, averr'd ſhe was as great an adept in the ſacred ſcriptures, as themſelves were, and as well verſed in divinity and in all thoſe weighty and uſeful notions relating to DUTY, which have been recommended and handed down to us either by profane or chriſtian philoſophers. I have heard alſo ſhe was ſo far from being unacquainted with the antiquities of her own country, that ſhe almoſt knew as much as the greateſt proficients in that kind of knowledge. Nor is this to be much wonder'd at, ſince in her youth ſhe had the moſt excellently learned Sir Norton Knatchbull, Bart. for her Tutor and Preceptor; and, after ſhe was married, the famous HAMMOND, and others his coteremporaries, very celebrated men, for her companions, and instructors.”

Now

Now, if this evidence should not be allowed to prove her the author ; yet it is a certain proof that she was every way qualified for it ; which fully answers the most frequent and main objection, viz. *The want of capacity, &c.* And for my own part, I believe the Doctor meant nothing more or less than modestly to inform his readers that she was the author of the book. And I am confirmed in this belief by a lady now living, who has told me more than once, that Dr. Hickes assured her that Lady Pakington was the author of *The whole Duty of Man*. And that he had seen the MS. wrote with her ladyship's own hand ; which from the many rasures, alterations and interlinings, he was fully satisfied was the very original book.

My second evidence is the author of the *Baronetage*, who tells us that “ she was one of the most accomplish'd persons  
 “ of her sex for learning ; and the brightest example of her  
 “ age for wisdom and piety. Her letters and other discourses  
 “ still remaining in the Family, and in the hands of her  
 “ friends, are an admirable proof of her excellent genius, and  
 “ vast capacity ; and as she had the reputation of being thought  
 “ the author of *The whole Duty of Man*, so none that knew  
 “ her well, and were competent judges of her abilities, could  
 “ in the least doubt of her being equal to such an undertak-  
 “ ing ; tho' her modesty would not suffer her to claim the  
 “ honour of it ; but as the manuscript under her own hand  
 “ now remains with the family, there's hardly room to  
 “ doubt it.

“ By her great virtues and eminent attainments in know-  
 “ ledge, she acquired the esteem of all our learned divines, par-  
 “ ticularly Dr. HAMMOND, Bishop MORLEY, Bishop FELL,  
 “ Bishop PEARSON, Bishop HENCHMAN, and Bishop GUN-  
 “ NING ;

“NING; who were ever ready to confess, they were always  
 “edified by her conversation, and instructed by her writings.  
 “These learned and pious gentlemen never failed of an agree-  
 “able retreat and sanctuary at Westwood, as far as those dan-  
 “gerous times would permit: and it ought ever to be re-  
 “membered to the honour of this good lady and her husband,  
 “that the famous Dr. HAMMOND found a comfortable sub-  
 “sistence in their family several years, and at last reposed his  
 “bones in their burial place at Hampton Lovett, in a chapel  
 “built by Sir Thomas Pakington, Anno 1561.”

My third is taken from a Quarto pamphlet intitled, *A Letter from a Clergy-man in the Country, to a dignified Clergy-man in London, vindicating the Bill brought the last Sessions of Parliament for preventing the Translation of Bishops*. Printed at London, 1702; in the third and fourth pages of which may be found the following passage: “But before I enter upon  
 “the nature, tendency, and usefulness of the bill, give me  
 “leave to say something concerning that worthy member Sir  
 “J. P. [i. e. Sir John Pakington] who brought it into the  
 “house.

“His zeal for the church and monarchy descends to him  
 “as it were by inheritance: I must write a history, if I would  
 “deliver at large how many proofs his ancestors have given  
 “of their being the fastest friends to both: but his grand-  
 “father's spending forty thousand pounds, and being tried for  
 “his life during the late civil wars, because he vigorously en-  
 “deavoured to prevent the martyrdom of King Charles the  
 “first, and the destruction of episcopacy; the uninterrupted  
 “correspondence of his grandmother with the learned and  
 “pious Dr. Morley, Bishop of Winton, and Dr. Hammond,  
 “and her supporting the latter when deprived, and who is  
 “by



“ by several eminent men [Archbishop Dolben, Bishop Fell,  
 “ and Dr. Allestry (saith the note at the bottom of the page)  
 “ declared this of their own knowledge after her death, which  
 “ she obliged them to keep private during her life] allowed to  
 “ be the author of the best, and most masculine religious  
 “ book extant in the English tongue (the bible excepted)  
 “ called *The whole Duty of Man*, will serve instead of a heap  
 “ of instances, to shew how great regards this family have  
 “ formerly paid to the church and kingly government.”

My fourth evidence was transcribed from a paper in the hands of Dr. Snape, Provost of King's College in Cambridge, and transmitted to me by my very worthy friend the Revd. Dr. Lyttelton, Dean of Exeter, in the following words.

“ October 19, 1698. Mr. Thomas Caulton, Vicar of  
 “ Workfop in Nottinghamshire, on his death bed, in the  
 “ presence of William Thornton, Esq; and his Lady, Mrs.  
 “ Heathcote, Mrs. Ash, Mrs. Caulton, and others, declared  
 “ the words following, viz.

“ On the fifth of November, 1689, at Shire Oaks, Mrs.  
 “ Eyre took me up into her chamber after dinner, and told me  
 “ that her daughter Moyser of Beverley was dead. After-  
 “ wards, amongst other private affairs of her family, she told  
 “ me who was the author of *The whole Duty of Man*; at the  
 “ same time pulling out of a private drawer a manuscript tied  
 “ together and stitched in Octavo, which she declared was  
 “ the original written by Lady Pakington her mother, who  
 “ disowned ever having wrote the other books attributed to  
 “ the same author, except *The Causes of the Decay of Christian  
 “ Piety*. She added that the MS. had been perused by Dr.  
 “ Covil Master of Trinity College Cambridge; Dr. Stamford  
 “ Prebend of York; and Mr. Binks Rector of the great  
 “ Church of Hull.”

A seem-

A seeming difficulty arises from this last evidence, where Mrs. Eyre \* tells us, that Lady Pakington disowned writing the other five treatises, which have been constantly attributed to the author of *The whole Duty of Man*. Possibly therefore, we may be at liberty to understand Mrs. Eyre's declaration, as implying no more than that Lady Pakington did not lay any claim to those books, nor upon any occasion ever mentioned them as hers. Otherwise, it will be difficult, if not impossible, to reconcile this declaration with Bishop Fell's having published all those several treatises, as the works of the same author. For if we could suppose Bishop Fell who had full commission to do whatever he pleased with some, if not all of those tracts, to have made ever so great alterations in them (as indeed he has been complained of for doing so in another case') yet still I think this will hardly justify Lady Pakington's positively denying herself to be the author of those works, if they were originally her own compositions.

Upon the whole, I hope it appears that Lady Pakington's title to this performance is by far the clearest of all those to whom it has been attributed. Whether her own title be absolutely ascertained, must be left to the judgment of the fair and unprejudiced. And for the other sort of people, who insist upon no Woman's being equal to the undertaking, I would beg them only to reflect, whether this argument does not rather make against themselves: for how improbable it is, while

\* This ingenious Lady was the wife of Antony Eyre of Rampton in the county of Nottingham, Esq. Immediately after the Revolution, was publish'd of her writing, a pamphlet intitled, *The Opinion of the pious and learned Mrs. Eyre, Daughter to the excellent Lady PAKINGTON, concerning the Doctrine of Passive Obedience, as the Distinguishing Character of the Church of England*. In a Letter of Her's to a Friend, occasioned by Bishop Lake's Declaration, That he died in the belief thereof. Lond. 1689, and 1710. Octavo.

† Vid. Mr. Wood's *Atb. Oxon.* vol. 2. col. 605. Edition 1692. Ibid. pag. 481. And also Mr. Wood's life published by Mr. Hearne, at the end of Tho. Cay. Pag. 594, 602.

the ladies lie under this imputation, that Lady Pakington could have had so many concurring testimonies in her favour, if they had not been founded on real matter of fact.

I shall now proceed to give a catalogue of all the writings of this excellent author, in the same order they stand in the folio edition.

*The Whole Duty of Man, laid down in a plain and familiar way, for the use of all, but especially the meanest reader. Divided into 17 chapters: one whereof being read every Lords-day, the whole may be read over thrice in the year. Necessary for all families. With private devotions for several occasions, Fol. London, 1725.*

I shall not attempt to give an account of all the various editions of this and the following treatises, they being too numerous to be inserted here; but it may not be improper to observe, that *The whole Duty of Man* was first printed in 1657: and that it has been translated into Latin by Dr. Richard Lucas: and into Welsh by Dr. William Bell\*. She hath also written,

*The Causes of the Decay of Christian Piety. Or an impartial Survey of the Ruines of Christian Religion, undermin'd by unchristian practice, Lond. 1725.* And relying upon Bishop Fell's authority, I presume to say she hath written,

*The Gentleman's Calling, Lond. 1725.* This performance was first publish'd by Dr. Humphrey Henchman, 1659, with a preface of his own composing, which is wholly omitted in the Fol. Edition. Likewise

*The Ladies Calling in Two Parts, Lond. 1725.* This piece was first published by Bishop Fell, to which he prefixed an epistle to the reader, giving an account after what a

\* Vid. Wood's *Athenæ Oxon.* Vol. II. Col. 736. Ed. 1721.

private manner the copy thereof, accompanied with a letter came to his hands. This epistle is left out of the Fol. Ed.

*The Government of the Tongue*, Lond. 1725. And

*The Art of Contentment*, Lond. 1725. Also

*The Lively Oracles given to us, or the Christians Birth-right and Duty in the Custody and use of the Holy Scriptures*, Lond. 1725.

These are all the works of this author which are yet known to have been published. The two following compositions, which have not yet been committed to the press, I have thought proper to subjoin to this account, not only as they appear valuable in themselves, but because a similitude of style and expression, which I believe the reader will observe between these and her other writings, will be a confirmation of what I have endeavoured to prove. They were copied from a manuscript at Westwood, by a lady, who does not give me leave to mention her name, but whose veracity no one who is acquainted with her, will ever call in question.

“ A prayer for King Charles the second in his banishment.

“ O thou supreme Majesty, by whom Kings reign ; in whose  
 “ hands their hearts are, to turn them whither soever thou  
 “ wilt ; we most humbly beseech thee to pour down the  
 “ richest of thy mercies upon thy servant our King ; to take  
 “ him into thine own immediate and special protection ; and  
 “ proportion thy assistances and relieve to the greatness of his  
 “ needs and destitutions. O Lord he is a young unexperienced  
 “ pilot to steer so torn a vessell in so impetuous a storm : O  
 “ thou that stillest the rage of the sea, and the madness of  
 “ the people, say to these waves be calmed. If it be thy  
 “ will, bring him by a serene and gentle passage to the haven  
 “ where

“ where he would be. But if thy wisdom hath otherwise de-  
 “ signed, and he must yet longer abide the tempest, yet, O  
 “ Lord, let not the water floods drown him; be thou his  
 “ guide in this terrible deep; and furnish him abundantly  
 “ with those gifts and graces which are useful for him in any  
 “ of his capacities. Above all, Lord, grant him to anchor  
 “ upon thee, and to weigh all his deliberations, in the ballance  
 “ of the sanctuary: O Lord, make him still to remember  
 “ there is a God in Israel: and let him abhor to send to the  
 “ God of Ekron for help; by any indirect arts, or unchristian  
 “ compliances, to put himself out of the road of thy bene-  
 “ dictions. Let thy mercy pardon whatsoever hath already  
 “ of this kind passed from him; let the unsuccessfullness of those  
 “ sinister expedients, but most particularly the sin of them,  
 “ be a perpetual document to him to rely no more on such  
 “ broken reeds; but on the Lord Jehovah, in whom is ever-  
 “ lasting strength. And when thou hast secured his affairs  
 “ from the ill aspect of his own sins or frailties, be pleased, O  
 “ Lord, to fence them from the more malignant influence of  
 “ ours, and let not that treacherous party within our own  
 “ bosom continue to blast all his enterprizes; but let our  
 “ prayers and tears and penitencies, as earnestly contend for  
 “ him, as ever our perjuries, blasphemies, and abominations,  
 “ have done against him. And then, O Lord, when our  
 “ iniquities, which separate between thee and us, are re-  
 “ moved; we know thy hand is not shortned that it cannot  
 “ save; it is all one with thee to help with many or no  
 “ strength.

“ Give salvation to the King; and, in all outward disadvan-  
 “ tages, let thine own arm support, and thy righteousness  
 “ sustain him. Let this little cloud of hope, that seems no  
 “ bigger than a man's hand, yet spread it self upon the whole

U u 2

“ Heavens,

" Heavens and bring down a refreshing shower upon him and  
 " his people. Protect his sacred person ; prosper his designs ;  
 " fasten him as a nail in a sure place ; and hang upon him all  
 " the glory of his father's house ; that he may be a repairer of  
 " the breach, the restorer of the cities to dwell in ; that he  
 " may be a nursing father of the church, and may comfort  
 " the waste places of Sion. But if our sins have so far in-  
 " censed thee, that, as thou hast taken away our King in thy  
 " wrath, so thou wilt not give us another, unless it be in  
 " thine anger ; if thou hast designed him to succeed his blessed  
 " father, not in his Throne, but in his sufferings ; make him  
 " likewise to succeed him in his virtues. Give him that in-  
 " ward soveraintye over his own passions, more valuable than  
 " a thousand kingdoms ; and let him so chearfully wear his  
 " crown of thorns with his Saviour here, that he may receive  
 " a crown of glory from him hereafter, and that for the  
 " merits of the same Jesus Christ.

" A Prayer for Resignation.

" Lord, I beseech thee to incline my soul to do and suffer  
 " thy will, whatsoever it is ; with that readiness and courage,  
 " and chearfullness here, with which they that do continu-  
 " ally behold thy face, do alwaies execute thy commands de-  
 " livered in heaven. For the time that it shall by thy will,  
 " that I attend thy service here below, Lord, shew me the  
 " way that I should walk in, that I may not live unprofitably  
 " before thee. Be thou pleased to employ me as thy servant,  
 " tho' most unworthy that honour, to bring in some glory to  
 " thy name ; some estimation to thy holy faith whereunto I  
 " am called ; some advantage to others, especially to those  
 " who are near unto some improvement in their spiritual eter-  
 " nal

“nal state, some fruit to my account, some ground of comfort and rejoicing to my own soul. Lord, carry me safe and unmoved, and undefiled thro’ all the unquiet billows and defilements of this life: and in all the exercises of my vigilancy, patience and constancy, do thou continue to watch over me. Not to permit me to fall off from them through any part of the deceitfulness of sin, the repeated importunity of the tempter, the empty terrors or the allurements of the world, or the sloth and treachery of my soul. Lord, it is thy restraining grace, from which I acknowledge to have received all the degrees of innocence, thy preventing and assisting, from which I have derived all the strength unto victory over my sin; and be thou pleased to continue these securities of thine to me, every hour and minute of my life; that under the shadow of thy wings I may rejoice: that by this armor of thine, I may have truce, or victory over all my ghostly enemies; and then, Lord, for viands of this short travail of mine; for the remainder of it, give me a heart to be satisfied and rejoice in my portion, be it the meanest, that thy wisdom, on the sight of my infirmities, shall see fittest to chuse for me. And how long or how short space soever thou shalt be pleased to continue me here, be pleased also to continue my thirst of thee: which, without forsaking my station, may anticipate the comfort and joy of beholding thee; that seeking and favouring of the things above, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord, Amen.”

She had for some time before her death been labouring to complete a book intitled *The Government of the Thoughts*, which is taken notice of by Bishop Fell, in the following manner,

manner, " Had Almighty God lent longer life to this eminent person, we might have received many and great benefits by it; and particularly a just treatise, which was designed and promised of *The Government of the Thoughts*, an argument which none had more deeply considered in it's utmost extent, or was better prepared, fully to comprehend or give direction in; for as 'tis the prerogative of omniscience to know the thoughts of others; so it requires a great measure of divine assistance and purity of heart to understand ones own. And certainly had this work been finished, it would have equal'd, if not excelled, whatever that inimitable hand had formerly wrote."

And the same truly primitive prelate informs us, that the composer of those excellent treatises was " wise, and humble, temperate, chaste, patient, charitable and devout; liv'd a whole age of great austerities, and maintain'd an undisturbed serenity in the midst of them."

Full of years, and of good works, she died May the 10th, 1679; and was buried in a vault in the church at Hampton Lovett, in Worcestershire; where is a small memorial of her inscribed at the bottom of the monument erected for the late Sir John Pakington, which is as follows.

*In the same Church lyes  
Sir John Pakington, Kt. and Bart.  
and his Lady, Grandfather and Grand-  
mother to the said Sir John; the first  
try'd for his Life, and spent the greatest  
Part of his Fortune in adhering to  
King Charles I. And the latter justly  
reputed, the Authoress of the Whole  
duty of Man: Who was Exemplary  
for her great Piety and Goodness.*

ANNE



A N N E  
K I L L I G R E W.

ANNE KILLIGREW, daughter of Dr. Henry Killigrew, Master of the Savoy, and one of the Prebendaries of Westminster, was born in St. Martins Lane in London, in the times of Usurpation, a little before the Restoration of King Charles the second; and was christened in a private chamber, the offices of the common-prayer not being then publickly allowed.

Her superior genius being improved by the advantage of a polite education, she became eminent in the arts of poetry and painting: and had it pleased divine providence to have prolonged her life, she might probably have excelled most of the professors in both.

Mr. Dryden seems quite lavish in her commendation: but as we are assured by a writer of great probity<sup>b</sup>, that he has not said any thing of her, which she was not equal to, if not superior; let him be my voucher for her skill in poetry<sup>c</sup>.

<sup>b</sup> Wood's *Athene Oxon.* Vol. II. Col. 2036. Edit. 1721.

<sup>c</sup> Vid. his *Ode* prefix'd to her *Poems*, Stanz. 5.

Art

Art she had none, yet wanted none :  
 For nature did that want supply,  
 So rich in treasures of her own,  
 She might our boasted stores defy :  
 Such noble vigour did her verse adorn,  
 That it seem'd borrow'd where 'twas only born.

That great poet is pleas'd to attribute to her every excellence in that science : but if she has fail'd of some of its excellencies, still should we have great reason to commend her for having avoided those faults by which some have derived a reflection on the science it self, as well as on themselves. Speaking of the purity and chastity of her compositions, he bestows on them this commendation.

Her *Arethusian* stream remains unsoil'd,  
 Unmixt with foreign filth, and undefil'd,  
 Her wit was more than man, her innocence a child.

She was a great proficient in the art of painting : and drew King James the second and his Queen ; which pieces, are highly applauded by Mr. Dryden. She drew several history pieces, some of which will be taken notice of in the catalogue of her poems ; also some portraits for her diversion exceedingly well ; and likewise some pieces of still-life. Mr. Becket did her picture in Mezzo-Tinto after her own painting \*, which is prefix'd to her poems.

Those engaging and polite accomplishments were the least of her perfections ; for she crowned all with an exemplary

\* Vid. *The Art of Painting, and the Lives of the Painters*, &c. 8vo. Lond. 1706. p. 406.

piety towards God, in a due observance of the duties of religion, which she began to practice in the early part of her life. But as her uncommon virtues are enumerated in her monumental inscription, I shall only observe from Mr. Wood, that she was one of the maids of honour to the Dutchess of York : And that she died of the small-pox, in the very flower of her age, to the unspeakable grief of her relations, and all others who were acquainted with her excellencies, in her father's lodgings within the Cloister of Westminster Abbey, on the 16th day of June, 1685, in her 25th year.

Mr. Dryden's muse put on the mourning habit on this sad occasion, and lamented the death of our ingenious poetess in very moving strains, in a long ODE ; from whence I shall take the liberty of transcribing the eighth *Stanza* : and the rather, as it does honour to another female character.

Now all those charms, that blooming grace,  
The well-proportion'd shape, and beauteous face,  
Shall never more be seen by mortal eyes ;  
In earth the much lamented virgin lies !

Not wit, nor piety could fate prevent ;

Nor was the cruel *Destiny* content

To finish all the murder at a blow,

To sweep at once her life, and beauty too ;

But, like a harden'd fellow, took a pride

To work more mischievously slow,

And plunder'd first, and then destroy'd.

O double sacriledge on things divine

To rob the relique, and deface the shrine !

But thus *Orinda* dy'd :

Heav'n, by the same disease, did both translate,

As equal were their souls, so equal was their fate.

X x

She

She was buried in the Chancel of St. John Baptist's Chapel in the Savoy Hospital. On the north side of which is a very neat monument of marble and free-stone, fix'd in the wall, on which is engraved a Latin inscription, which I transcribed from the monument; but as the printed one is more full and large, I chose rather to give it with the English translation, as they stand printed before her poems.

P. M. S.

Annæ Killigrew,  
 Doctoris Killigrew Filix  
 quæ in ipso Ætatis flore obiit,  
 Junij 16, 1685.

Heu jacet, fato victa,  
 Quæ stabat ubique Victrix  
 Formâ, ingenio, religione;  
 Plura Collegerat in se Unâ,  
 Quàm vel Sparsa mireris in omnibus.  
 Talem quis pingat, nisi penicillo, quod tractavit?  
 Aut quis canat, nisi Poeta sui similis?  
 Cum tanta sciret, hoc unum ignoravit,  
 Quanta, nempe, esset!

Aut si norit,  
 Mirare Modestiam,  
 Tantis incorruptam dotibus  
 Laudes meruisse satis illi fuit,  
 Has ne vel audiret, laudatores omnes fugerat,  
 Contenta paterno Lare,  
 Dum & sibi Aula patebat adulatrix.

Mundum

Mundum sapere an potuit,  
 Quæ ab infantia Christum sapuerat ?  
 Non modo semper Virgo,  
 Sed & virginum Exemplar.  
 Gentis suæ Decus,  
 Ævi Splendor,  
 Sexus Miraculum.  
 Nullâ Vertute inferior cuiquam,  
 Cuilibet superior multâ.  
 Optimi Deliciæ patris,  
 Etiam numerosâ optimâque prole fortunatissimi :  
 Priorem tamen invidit nemo,  
 (Seu frater, seu soror)  
 Quin potius coluere omnes, omnibus suavem & officiosam,  
 Amorisque commune Vinculum & Centrum.  
 Vix ista credes, Hanc si nescieris ;  
 Credet majora, qui scierit.

Abi Viator, & Plange :  
 Si eam plangi oporteat,  
 Cui, tam piè morienti,  
 Vel Cœlites plauserint.

*The same in English.*

By death, alas, here conquer'd lies,  
 She who from all late bore the prize  
 In beauty, wit, vertue divine :  
 In whom those graces did combine,  
 Which we admir'd in others see,  
 When they but singly scatter'd be !

X x 2

Who

Who her, *so Great*, can paint beside,  
 The pencil her own hand did guide?  
 What verse can celebrate her fame  
 But such as she herself did frame?

Though much excellence she did show,  
 And many qualities did know,  
 Yet this, alone, she could not tell,  
 To wit, *How much she did excell.*  
 Or if her worth she rightly knew,  
 More to her modesty was due,  
 That parts in her no pride could raise  
 Desirous still to merit praise,  
 But fled, as she deserv'd, the bays. }  
 Contented always to retire,  
 Court glory she did not admire;  
 Although it lay so near and fair,  
 It's grace to none more open were:  
 But with the world how should she close,  
 Who *Christ* in her first childhood chose?

So with her parents she did live,  
 That they to her did honour give,  
 As she to them. In a num'rous race  
 And vertuous, the highest place  
 None envy'd her: sisters, brothers  
 Her admirers were and lovers:  
 She was to all s'obliging sweet,  
 All in one love to her did meet.  
 A virgin-life not only led,  
 But it's example might be said.

The

The ages ornament, the name  
That gave her sex and country fame.

Those who her person never knew,  
Will hardly think these things are true :  
But those that did, will more believe,  
And higher things of her conceive.

Thy eyes in tears now, reader, steep :  
For her if't lawful be to weep,  
Whose blessed and seraphick end  
Angels in triumph did attend.

Soon after her death was printed and published a book entitled *POEMS by Mrs. ANNE KILLIGREW*, London 1686, in a large thin quarto : and contains (besides the publisher's preface, Mr. Dryden's long Ode in praise of the author, &c.) an 100 pages. As this book is very scarce, and difficult to be procured, I will here subjoin a catalogue of the poems it contains, in the enumerating of which, I should not otherwise have been so particular.

*Alexandreis.*

*To the Queen.*

*A Pastoral Dialogue.*

*On Death.*

First epigram, *Upon being contented with a Little.*

The second epigram, *On Belinda.*

The third epigram, *On an Atheist.*

The fourth epigram, *On Galla.*

*A Farewel to Worldly Joys.*

*The Complaint of a Lover.*

*To*

*Love, the Soul of Poetry.*

*To my Lady Berkley, afflicted upon her Son my Lord Berkley's early engaging in the Sea Service.*

*St. John Baptist painted by her self in the WilderNESS, with Angels appearing to him, and with a Lamb by him.*

*Herodias's Daughter presenting to her Mother St. John's Head in a Silver Charger, also painted by her self.*

*On a Picture painted by her self, representing two Nymphs of Diana's, one in a Posture to Hunt, the other Batheing.*

*An Invektive against Gold.*

*The Miseries of Man.*

*Upon the saying that my Verses were made by another.*

In this poem are the following verses in praise of Mrs. Philips.

*Orinda (Albion's and her sexes grace)*  
 Ow'd not her glory to a beauteous face,  
 It was her radiant soul that shon within,  
 Which struck a lustre through her outward skin;  
 That did her lips and cheeks with roses dye,  
 Advanc't her height, and sparkled in her eye.  
 Nor did her sex at all obstruct her fame,  
 But higher 'mong the stars it fixt her name;  
 What she did write, not only all allow'd,  
 But ev'ry laurel, to her laurel, bow'd!

*On the Birth-Day of Queen Katherine.*

*To my Lord Coltrane, in Answer to his Complemental Verses sent me under the Name of Cleanor.*

*The Discontent.*

*A Pastoral Dialogue.*

*A Pastoral Dialogue.*

*On*



*On my Aunt Mrs. A. K. drowned under London Bridge in the Queen's Barge, 1641.*

*On a Young Lady, whose Lord was travelling.*

*On the Dutcheſs of Grafton, under the Name of Allinda, a Song.*

*Penelope to Ulyſſes.*

*An Epitaph on her ſelf.*

*An Ode.*

*Extemporary Counſel given to a young Gallant in a Frolick.*

*Cloris Charms diſſolved by Eudora.*

*Upon a little Lady under the Diſcipline of an excellent Perſon.*

*On the ſoft and gentle Motions of Eudora.*



ELIZABETH

## ELIZABETH WALKER.

**E**LIZABETH WALKER was born in London, in Bucklebury, on Thursday the twelfth day of July, A. D. 1623. She was the eldest daughter of Mr. John Sadler, citizen and grocer of London: a man of a very generous and charitable disposition. He was born at Stratford upon Avon in Warwickshire, where his ancestors lived in good repute; his father being possessed of an estate of 400 l. per annum. Her mother, Elizabeth Sadler, was the daughter of the Reverend Mr. Dackum, sometime Minister of Portsmouth.

She had an early sense of virtue, and piety, being from her childhood most strictly religious; so religious, that her tender years were by that means attended with much anxiety and affliction, about her spiritual concerns. The awful regard she had to the gospel rules and precepts, made her very tender and fearful of transgressing them: and the strict and severe censure she passed upon any the least departure from them, proved the occasion of great uneasiness to her.

On the 23d of July, in the year 1650, she was married to the Reverend Anthony Walker, D. D. and minister of Fyfield in the county of Essex. Upon this happy marriage, those clouds which so darken'd her understanding, and disquieted

quieted her soul, were soon dissipated and dispell'd; for by the assistance of this her most friendly guide and director, she overcame all those doubts and fears, and distinguished herself very eminently, through the remaining stages of her life, in a most amiable and chearful exercise of every christian virtue; being a most sincere and faithful friend, and of such exemplary kindness and compassion to the poor and indigent, as hardly to admit of a parallel. How excellent a mother she was will appear in the sequel of this short narration. And her conjugal virtues were such, as not only endeared her to her husband while she was living, but put him upon endeavouring to transmit them to posterity. This short account of her, is wholly drawn from his history of her *Holy Life and Death*, &c. printed in 8vo. 1690. To which I refer the curious and inquisitive reader.

The account he gives of her, was, it seems, grounded upon the long experience he had had of her virtues; she having lived with him almost forty years.

She died after a short illness, February 23, 1689-90, and was buried at Fyfield on the 27th of the same month.

The Dr. informs us, that after her death, amongst her many useful and pious writings, he found a large book in 8vo. The beginning of which contains many excellent instructions, and religious directions, for the use of her two daughters, who were then living; to teach them how to serve God acceptably, and promote the salvation of their souls. The latter end bears this title, *Some Memorials of God's providences to my husband, self and children*. Many specimens of this performance may be seen in the Dr's. account of her life. She likewise wrote *Contemplations on the 104th Psalm, 10th verse*. To which is prefixed, a large and pious introduction,

tion, shewing what were the motives that led her to the following thoughts; which were chiefly, the consideration of God Almighty's constant support of the whole creation; and unlimited goodness to all the works of his hands.

The Dr. has published by way of appendix to her life, some few of the directions she composed for her childrens instructions; and several of the pious letters, which she wrote to her relations and friends.



ANNE

## ANNE BAYNARD.

**T**HIS learned and judicious gentlewoman was born at Preston in Lancashire: and was the beloved daughter and only child of Dr. Edward Baynard, Fellow of the College of Physicians, London, (a gentleman of a very antient and genteel family <sup>1</sup>) by Anne his wife, daughter of Robert Rawlinson of Carke, in the same county, Esq; who perceiving her elegant and sprightly genius, joined with a natural propensity to learning, most generously gave her a very liberal education; which she improved to the best and noblest advantages. All which will appear in a much better light, than I can possibly place it in, from the ingenious pen of the reverend and learned John Prude, M. A. <sup>m</sup> whose character of her, upon a most

<sup>1</sup> Mr. Collier in his *Great Historical Dictionary*, derives his descent from the famous Ralph Baynard, who came into England with King William the first: and who for his conduct and courage at the battle of Hastings, was rewarded by the conqueror with eighty five lordships, which are specified in Dugdale's *Baronage*, vol I. pag. 461. He made a very great figure at that time, as appears from several of our historians; and yet, Mr. Collier makes it a question, which has done most honour to the name and family of BAY-

NARD, the first RALPH, or the last ANNE.

<sup>m</sup> From the sermon preach'd at the parish church of Barnes, in the county of Surrey, June 16, 1697. Printed in the same year, and dedicated to the Lady Mary Fane; the Lady Catherine Longuivil; the Lady Rachel Delves; Madam Mary Bampfild; Madam Diana Montague; Madam Mary Ewer; Madam Catherine Broncker; the three last related to, and all admirers of the deceased, and equally admired by her.

solemn occasion, will, I presume, be thought by the candid reader, not to be a panegyrick on her virtues, but a fair narrative of them. He himself professes it to be such, and tells us in the introductory part of his discourse, "that as the learned and ingenious young gentlewoman, did never make a shew of any fondness or affectation in her outward dress, when living; so a plain and ordinary one may be the better excused, now she is dead." But more especially what he says of her great learning, is the less liable to be suspected of flattery, because he seems apprehensive that the trifling and depraved taste of the world, will not suffer this to be any great means of advancing her reputation. "What I shall say (says he) in relation to her learning, perhaps may find but indifferent entertainment in this age, when it is become a fashion more than ever, for young women to spend the greatest portion of their time in ornamentals, in preparing modish and accomplish'd dresses for the body; whilst little or no time is laid aside, to adorn the soul with decent and useful knowledge.

"The Apostle St. Paul, indeed acquaints us with certain women in his time, who were always learning, but never able to come to the knowledge of the truth." But she "was none of those women, but the rather might truly say," *(however unwilling she might be to say it)* with David, *I have more understanding than my teachers, I understand more than the ancients.*"

"Which most evidently appeared to any one that had the least conversation with her.

"For, as for learning, whether it be to know and understand natural causes and events, to know the courses of

\* 2. Tim. iii. 7;

• Psalm, cxix. 100.

" the

“ the sun, moon, and stars ; the qualities of herbs and plants ;  
“ to be acquainted with the demonstrable verities of the  
“ mathematicks ; the study of philosophy ; the writings of  
“ the antients, and that in their own proper language,  
“ without the help of an interpreter : These and the like  
“ are the most noble accomplishments of a human soul,  
“ and accordingly do bring great delight and satisfaction  
“ along with them ; and these things she was not only con-  
“ versant in, but mistress of ; and that to such a degree,  
“ that very few of her sex did ever arrive at.

“ She had from her infancy been trained up in the  
“ knowledge of these things, and had made a great pro-  
“ gress therein ; and even in her green years, at the age  
“ of twenty three, was arrived to the knowledge of a  
“ bearded philosopher.

“ But that which is most our wonder is ; that one so young ;  
“ of an infirm constitution, and the tenderest sex, not accus-  
“ tomed to the advantages of the philosophick schools,  
“ should in the hard knotty arguments of metaphysical  
“ learning, be a most nervous and subtle disputant. And  
“ therefore, let none despair or complain of the roughness  
“ of the path, or the acclivity of virtue’s hill, for she was a  
“ clear and lively instance that neither the crabbedness of  
“ languages, nor the abstruseness of arts and sciences can be  
“ too hard for diligence and application.

“ She took great pains to perfect her knowledge in the  
“ Greek Tongue, that she might with greater pleasure read  
“ that elegant father St. Chrysostome in his own pure and  
“ native style. Her being very well acquainted with the  
“ Greek Testament, in which she was much conversant,  
“ was a great help to improve her skill in that language.  
“ She was not satisfied with reading only, but having an  
“ eye

“ eye to that saying of the Great Poet, *Semper ego Auditor tantum*, she set herself to the composing of many things in the Latin Tongue, which were rare and useful in their kind, and which I have seen with abundance of delight and satisfaction. Wherein it does appear she had a beauty in her style, as well as in her countenance, and if they shall be made publick will be the admiration, as well as the entertainment of the thinking part of mankind. She had indeed a vast and comprehensive knowledge, a large and exalted mind, a strong and capacious memory, still coveting more and more knowledge; and in this particular alone she would often say, *It was a sin to be contented with but a little.*

“ But after all this, with what profound humility, with what prostration of mind, would she cry out with St. Paul, *I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.*”

“ In which study she was no small proficient, and has often by her nervous arguments, and by the grace of God which was in her, put to silence some of those bold men, who have attempted (even in these our days, when the light of the gospel is so clearly shining among us) to revive that old baffled heresie of *Socinus*: and she did much lament that such lewd opinions should gain any footing, or the least entertainment among those that profess the religion of the Crucify’d Jesus.

“ I have heard her say, that human learning was worth nothing, unless as a handmaid it led to the knowledge of Christ revealed in the gospel,” *as our only Lord and Saviour.*

• Philip. iii. 8.

“ And



“ And would discourse very finely after this manner.

*What availeth Solomon's skill in all the works of nature, if by them we be not brought to see the God of nature ?*

*What is it saith she, to be so skilful in Astronomy, as that we can foretel things here below, if we never study by our holy practices to come thither ?*

*What is it to be so skilful in Arithmetick, as that we can divide, and subdivide to the smallest fractions ? if (as God hath revealed unto us in his holy word) We do not so learn to number our days, that we may apply our hearts unto wisdom. †*

*What is it (says she) for a physician to be so skilful in foreseeing and preventing the diseases of the body, if (as God hath revealed unto him) he knoweth not where to find that balm of Gilead, the Wine and Oil of that Samaritan, the Lord Jesus, to pour into the fester'd Wounds of his own soul and conscience. ‡*

“ Such as this was her frequent discourse, and will well enough lead me to the second grace that did shine in her most brightly, and that was her *Piety*.

“ And that as it branches it self out into these two known duties, publick and private.

“ As for the publick, she was a constant frequenter of the word and Sacrament, and the prayers of the church, which call for our daily attendance : She never missed, unless hindered by some bodily infirmity, to which in the latter part of her life she had been too subject.

“ Her private piety and devotion was no less, by which she dieted her soul ; and in her chamber, with holy *David*, she communed with her own heart, privately examining the

‡ Psalm, xcix. 12.

† Jerem. vi. 11.

“ state

“ state and condition of her soul, that *she might stand in awe, and not sin.*

“ She greedily catch’d at all opportunities of retirement, that she might have the better intercourse with Heaven; as knowing it the surest way of overcoming the world, and living above it, was to sequester herself from it; and the best preparatory for death, was dying daily in holy solitude and privacy: by which she had so disposed her mind for the time of her dissolution, that it pleased God to give her some distant presages of it.

“ About two years before her death, her meditations leading her in her solitary walks into the church-yard; and resting herself in *the porch there, and no doubt ruminating on her mortality*, which the place suggested to her, a sudden thought; a strong impulse broke in upon her mind, that in a short time she should die, and be buried in that very church-yard; which was so far from casting any horror or melancholy upon her spirits, that on the contrary, it made her in love with the place, and she did ever after desire to retire thither, and did accordingly chuse it for her burial-place.

“ The third thing that I mentioned, was her charity, which, under her circumstances, could not be very extraordinary as to the sum, yet was it so as to the cheerfulness and constancy of her giving; for whatever her allowance was, she duely laid aside a certain portion of it to charitable and pious uses: neither did her charity rest here, but raised it self to a higher degree of spirituality, and beyond the scene of this world: she had a great love for the souls of men; and was heartily afflicted with the errors, follies, and vices of this present age, to see that those who called themselves christians should by bad principles and worse  
“ practice,

“ practice, dishonour their profession, and not only hazard  
 “ their own salvation, but that of their weak brother too,  
 “ for whom Christ died : and this temper of mind made her  
 “ not only importunate in her intercessions for the good of  
 “ the world, but gave her courage and discretion above her  
 “ years or sex, to benefit the souls of those she conversed  
 “ with, by friendly reproof, good counsel, or some learned  
 “ or pious discourse.

“ In the exercise of this christian love she lived, in this  
 “ she died ; and here that I may not be thought to flourish  
 “ only in this matter, be pleased to understand, that she de-  
 “ sired me [saith the Revd. Mr. Prude] on her death bed, that  
 “ I would exhort all young people to the study of wisdom  
 “ and knowledge, as the means to improve their virtues,  
 “ and bring them to the truest happiness : and this I think, I  
 “ cannot do better, than in the words which were taken  
 “ from her own mouth, just upon her departure, when her  
 “ soul was hovering upon her lips, ready to take the wing  
 “ for that other world.

“ Her words were these, which were faithfully pen'd  
 “ down and delivered into my own hands.”

*I desire (says she) that all young people may be exhorted to the  
 practice of virtue, and to encrease their knowledge by the study  
 of philosophy, and more especially to read the great book of  
 nature, wherein they may see the wisdom and power of the great  
 creator, in the order of the universe, and in the production,  
 and preservation of all things. It will fix in their minds a  
 love to so much perfection, frame a divine idea, and an aw-  
 full regard of God, which will beighten devotion, and lower the  
 spirit of pride, and give a habit and disposition to his service ;*

Z z

it

*it will make us tremble at folly and profaneness, and command reverence and prostration to his great and holy name.*

*That Women (says she) are capable of such improvements, which will better their judgments and understandings, is past all doubt; would they but set to it in earnest, and spend but half of that time in study and thinking, which they do in visits, vanity and folly. 'Twould introduce a composure of mind, and lay a sound basis, and ground-work for wisdom and knowledge, by which they would be better enabled to serve God, and help their neighbours.*

Mr. Prude being minister of the parish, had undoubtedly frequent opportunities of forming a right judgment, of this gentlewoman. But tho' he has given us such a large, and satisfactory account of her several excellencies, yet he seems to lament it as his misfortune, that he knew her so late; " I should otherwise (says he) have learned much more from her; I should as the wise man speaks of wisdom in general, " have" attended to her wisdom, and bowed mine ear unto her understanding.

The character which Mr. Collier has given her, in his *Great Historical Dictionary*, tho' short, is so full, and comprehensive, as to take in some particulars which even Mr. Prude had taken no notice of. " Anne Baynard (says he) " for her prudence, piety and learning, deserves to have her " memory perpetuated; being not only well skilled in the " learned languages, but in all manner of learning and philosophy, without vanity or affectation. Her words were " few, well chosen and expressive. She was seldom seen " to smile, being rather of a reserved and stoical disposition; " which sect of philosophers she most affected; their doctrine (in most parts) seeming agreeable to her natural " temper;

“ temper; for she never read, or spake of them, but with a  
 “ sort of delight and pleasingness in her countenance: she had  
 “ a great contempt of the world, especially of the finery and  
 “ gaiety of life: she had a great regard and veneration for the  
 “ sacred name of God, and made it the whole business of  
 “ her life, to promote his honour and glory; and the great  
 “ end of her study was, to encounter Atheists and Liber-  
 “ tines, as may be seen in some severe satyrs written in the  
 “ Latin Tongue, in which language she had a great readiness  
 “ and fluency of expression; which made a gentleman of no  
 “ small parts and learning say of her,

Annam gens Solymæa, Annam gens Belgica jactat;  
 At superas Annas, Anna Baynarda, duas.

She died at Barnes in the county of Surrey, on the 12th of June, 1697, and was buried the 26th of the same month, at the east end of the church-yard at that place; where is a small monument in memory of her, on which are inscribed some English verses, by no means worthy of her; and at the bottom,

ANNE BAYNARD, obiit  
 Jun. 12. Ann. Ætat. suæ 25 Christi  
 1697.  
 O mortales! quotusquisque vestrum cogitat,  
 ex hoc momento pendet Æternitas.

But Mr. Brown has well supplied this deficiency by the following ingenious copy of Alcaick's verses on her death.

\* Vid. Vol. 3. pages 288, 289, 290. Edit. 1744.

Z z 2

In

In immaturum obitum *Annæ Baynard*, filia *Edvardi Baynard*, M. D. Virginis eruditissimæ, quæ pridie Id. Jun. Anno Dom. 1697.

Piam animam efflavit.

Ergo eruditam perpetuus sopor  
 Urget *Baynardam*? Præcipe lugubres  
 Thalia cantus, & severos  
 Quære modos graviore plectro.  
 O *Anna* sæcli degeneris stupor!  
 Gentis Britannæ spes, amor & decus!  
 O virgo in æternum sacratis  
 Pieridum memoranda fastis!  
 Aptem decoros unde Lyræ Modos?  
 Qua voce laudes aggrediar tuas.  
 O digna cantari Novenis  
 Castalidum numeris piarum!  
 Te Graia *Pallas* nutriit in sinu  
 Musæ vocarunt te Latia suam:  
 Te dote non una superbam  
 In medios *Sophiæ* recessus  
*Apollo* duxit: sic tibi semina  
 Nascentis orbis, sic penetralia,  
 Magnique naturæ labores,  
 Et vacuæ patuere sedes:  
 Qua vi tumescant æquora, subdolum  
 Lunæ quid orbem proferat, aut premat:  
 Quid contumax venti propago  
*Æoliis* meditentur antris:

Unde

Unde Iris arcum pingere gestiat,  
Quis motor axem dirigit aureum :  
Cur horridum fulgens Cometes  
Syrma minax per inane jactet.  
Non te sagittis, ut reliquas, puer  
Lusit Cupido ; nempe animum deus  
Implevit ingentem, & capaces  
Igne sacro tetigit medullas :  
Qualem trementi vidit in arbore  
*Moses*, benigno lumine splendidum,  
Densos per errores comarum  
Mobilibus sinuare gyris ;  
Cum flamma frondes lamberet innocens  
Ramis jocosos incutiens metus,  
Blandique vestirent calores  
Attonitum sine fraude veprem.  
Utcunque verno dura necessitas  
Te flore decerptam abstulerit tuis,  
Quid luctui indulgemus atro ?  
Parte tui meliore vivis.  
Sic se renascens funere fertili  
*Phæbeus* ales morte refeminat,  
Bustoque committit fideli  
Emeritos rediturus artus.  
Hinc te micantem virgineo in Choro  
*Cornata* castis excipit osculis,  
*Schurmanna* te visam stupefcens  
Inde cupit, frui terque visa.  
Circum decorâ ferta manu gerens  
Cœli juvenas confluit, aureos  
Mirata Sermones, & altâ  
Aure sonos bibit efficaces.

Te

## MEMOIRS OF, &amp;c.

Te candor, æqui conscia te Fides,  
 Te ignara Zonam solvere Castitas,  
 Te veritas blandum renidens  
 Ætheriis comitantur arvis.

*Prestona* felix, ubere quæ sinu  
*Annam* tulisti ! te memores canent

Faustam Camœnæ, tu fereris  
 Perpetua super astra fama :  
 Nec Smyrna, vatis Mæonii parens,  
 Nec quæ Maronem Mantua protulit,  
 Durabit æque, Orac'la vaturn  
 Siquid habent celebrata veri.



ELIZABETH



## ELIZABETH LEGGE.

ELIZABETH the eldest daughter of Edward Legge, Esq; (an ancestor of the Earl of Dartmouth's) by Mary his wife, daughter of Percy Walsh of Moyvallis; was born about the middle of the reign of Queen Elizabeth; viz. 1580. She had an excellent genius for languages, and having good care taken of her education, became well skill'd in the Latin, English, French, Spanish, and Irish Tongues. What use she made of this learning, or whether she wrote or translated any thing I know not. But, as I have the honour of being informed by the Right Honourable Countess of Dartmouth, she was blind many years before her death; which was thought to have been occasion'd by much reading and writing by candle light: and that she was esteem'd a good poet. She spent the greater part of her life in Ireland; and died unmarried toward the latter end of the seventeenth century, aged 105 years.

The longevity of this family is very remarkable. This lady had six brothers, and six sisters. William the eldest distinguished himself in a very signal manner by his great prudence, valour and loyalty to his Prince, King Charles the first; and died October 13, 1670, in the 82d year of his age.

John

John Legge, the fourth brother, was a Lieutenant Colonel in the Marquis of Antrim's Regiment in Ireland, in the time of King Charles I. Deputy Governor of Jersey, in the reign of King James the second. And Ranger of Whichwood Forest where he died in the year 1702, aged 109 years.

Margaret, third daughter, was wife of — Fitz-Gerald, Esq; lived above an hundred years, and was buried in Ireland.

Anne sixth daughter was married to — Anthony, Esq; and died in the 112th year of her age, in 1702.

And it may not be unworthy of remark, that their grandfather William Legge, Esq; died in the 93d year of his age. Vid. 3d. vol. of Mr. Collins's *Peerage*, pag. 101, 102.



LADY

# L A D Y G E T H I N.

**G**RACE LADY GETHIN, daughter of Sir George Norton, of Abbots-Leigh in the county of Somerset, Knight and Baronet, and of Frances his wife; and wife of Sir Richard Gethin, of Gethin-Grott in Ireland, Baronet; was born (perhaps at Abbots-Leigh abovementioned) 1676.

Her mother being a lady of great piety, and uncommon abilities; and observing in her daughter a capacity capable of great improvement, took proper care in giving her all the advantages of a liberal education. And the quick and early advances she made in this way, were an ample recompence for all the pains which had been taken with her: She soon discerned that true christian virtue, is the most desirable attainment of which we are capable; and that the best use that can be made of a superior understanding, is to enable us to acquire further degrees of real goodness; so that her knowledge was not more extraordinary, than was her commendable and pious application of it. Dr. Birch observes<sup>1</sup>, that to

<sup>1</sup> In his *Anniversary Sermon on her death*, March, 1700: and printed at the end of preached in Westminster-Abbey 28th of Lady Gethins Remains.

these her acquired abilities, were joined a natural probity of temper, a meek and candid behaviour, a remarkable Justice and charity of action, and above all a sober and unaffected piety; which are but a part of her happy character. Her reading and observations were very extraordinary considering her years; for she had considered and reflected on the human passions, with an unusual penetration and accuracy of judgment; and had laid such a substantial foundation for her conduct in life, as would have made her a shining example of every christian virtue; highly useful to all her acquaintance, and extremely agreeable to all such as were worthy of it. They could not have failed to receive both benefit and delight, from those virtues, which in her writings she has recommended with such forcible arguments, and adorned with such beautiful images; but providence thought proper to deprive the world of this advantage very soon. And yet, as (a learned prelate speaks in a parallel case") all this goodness and all this excellence was bounded within the compass of twenty years; for no longer was she allowed to live among us. She was snatched out of the world as soon almost as she had made her appearance in it; like a jewel of high price, just shewn a little, and then put up again; and her acquaintance were deprived of her by that time they had learned to value her: but she had learned betimes how to die, and what estimate to make of this flattering and inconstant world; which made her without the least reluctance, surrender up her pious soul to God who gave it, October the 11th, 1697, in the 21st year of her age; and was buried in Westminster Abbey: on the south side of which is erected to her memory, a beautiful monument of black and white, and white vein'd marble,

\* Bishop Atterbury, in his funeral discourse on the death of Lady Cutts.

of the Ionic order, adorned with the statue of a lady in full proportion, in a kneeling posture; in her right hand a book, the left on her breast, between two Angels, one offering her a crown, the other a chaplet, on which is engraved the following inscription \*.

*To the pious memory of Dame Grace Gethin, wife of Sir Richard Gethin, of Getbin Grot in Ireland, Baronet, daughter of Sir George Norton, and grand-daughter of Sir George Norton, Knights; and great grand-daughter of Sir William Owen of Salop, Sir Thomas Freak of Dorset, and Sir Thomas Culpepper of Kent, Knights, who being adorned with all graces and perfections of mind and body, crowned them all with exemplary patience and humility; and having the day before her death most devoutly received the holy communion, which she said she would not have omitted for ten thousand worlds, she plainly evinced her sure and certain hope of future bliss: And thus continuing sensible to the last, she resigned her pious soul to God, in fervent transports of spiritual joy and comfort, for her near approach to the heavenly glory.*

*Obiit 11 Octob. in the year 2 of her age 21.  
5 of our Lord 1697.*

*Her dear and disconsolate parents, for a lasting memorial of this her Godly and Blessed End, have erected this monument, she being the last of their issue.*

The Arms: Azure, a Buck springant Argent, attired Or, on an Escutcheon of Pretence of the 3d. Two Bars Gules, a Chief of the First.

\* Vid. Crull's *Antiq. of Westminster Abbey*, p. 245, 246, 247.

A a a 2

Argent,

Argent, on a Bend between two Lions passant Sable, Three Escallop Shells Or.

This impaled also with the second, with the addition of an Escutcheon Ermin on the Chief.

She wrote, and left behind her in loose papers, a work, which soon after her death was methodized and published, with the following title, *Reliquæ Getbinianæ. Or, some remains of the most ingenious and excellent lady, Grace Lady Getbin, lately deceased. Being a collection of choice discourses, pleasant apothegms, and witty sentences. Written by her for the most part by way of essay, and at spare hours.* London, 1700, 4to. with her picture before it. This work consists of ingenious discourses upon *Friendship, Love, Gratitude, Death, Speech, Lying, Idleness, of the World, Secrecy, Prosperity, and Adversity, Of Children, Cowards, Bad-Poets, Indifferency, Conscientiousness, Revenge, Boldness, Of Youth and Age, Custom, Clarity, Reading, Beauty, Flattery, Riches, Of Honour and high Places, Of Pleasure, Suspicion, Excuses, And lastly Miscellanies.*

Mr. Congreve employed his poetic genius in praise of this treatise. Speaking of the shortness of life, and the difficulty of attaining knowledge, he proceeds thus \*.

Who-e'er on this reflects, and then beholds,  
With strict attention, what this book unfolds,  
With admiration struck, shall question who  
So very long could live, so much to know ?  
For so compleat the finish'd piece appears,  
That learning seems combin'd with length of years ;  
And both improv'd by purest wit, to reach  
At all that study, or that time can teach.

\* Vid. the 5th vol. of *Miscellany Poems*, publish'd by Mr. Dryden, pages 158, 159.  
For

For perpetuating this lady's memory a sermon is to be preached in Westminster Abbey, yearly, on Ash-Wednesday for ever. Her *Remains* being very scarce, and difficult to be procured, a specimen of her abilities from thence may not be unacceptable.

Her refined and just notions of friendship, may be learned by the following transcript from her discourse upon that head.

"Friendship (says she) is the allay of sorrow, the ease of our passion, the discharge of our oppression, the sanctuary to our calamities, the counsellor of our doubts, the clarity of our minds, the remission of our thoughts, and the improvement of whatever we meditate. Virtue, learning and abilities, may be despised; only friendship is known to be so useful and profitable, that none can despise it.

"He that doth a base thing in zeal to his friend, burns the golden thread that ties their hearts together. The greatest bond and demonstration of real friendship, is to chuse to have his friend advanced in honour, in reputation, in the opinion of wit or learning before himself. Certainly, friendship is the greatest bond in the world, which is the marriage of souls: it hath no other measures but its own, being it self as great as can be expressed. Beyond death it cannot go, to death it may; friendship being the greatest bravery and ingenuity in the world: he is to be chosen my friend who is most worthy and most excellent in himself; not he that can do most good to me. Chuse to your friend him that is wise, good, secret, ingenious and honest; all which are the very food of friendship."

How much she abhorr'd and detested the monstrous vice of lying; and how lively she has painted this enormous crime in all its various deformities, her excellent discourse upon that subject

subject is an ample demonstration of. The beginning of it runs thus.

“ A man that *lyeth* is an hector towards God and a coward towards man ; for a *lye* faces God, and shrinks from men, No pleasure is comparable to the standing upon the advantage ground of truth ; an hill not to be commanded, and where the air is always clear and serene. A *lye* serves for dissimulation, for perfidiousness, and almost all crimes. To *lye* for nothing is foolish, and to *lye* for interest is a great fault. There is nothing so contrary to the Godhead as *lying*, for truth is his inseparable attribute.”

No one seems to have had a greater regard and esteem for learning, or to know the advantages accruing from thence better than she.

“ Reading (says she) serves for delight, for ornament, and for ability ; it perfects nature, and is perfected by experience ; the crafty condemn it, simple admire it, and wise men use it. Some books are to be tasted or swallowed, and some few to be chewed and digested. Reading makes a full man, conference a ready man ; and writing an exact man. He that writes little, needs a great memory ; he that confers little, a present wit ; and he that reads little, needs much cunning to make him seem to know that which he does not. *History* makes men wise ; *poetry* witty ; *matematics* subtle, *philosophy* deep, *morals* grave, *logick* and *rhetorick* able to contend ; nay, there is no impediment in the wit but may be wrought out by fit study, where every defect of the mind hath its proper receipt.”

Hear how emphatically she speaks of death.

“ To have *death* ease ; think of that glorious life that follows it ; we can endure pain for health, much more for glory : how many crowns and scepters lie piled up at the gate



“ gate of *death*? have we so often seen our selves *die* in our  
“ friends, and should we shrink at our own change? hath  
“ our maker and redeemer sent for us, and are we loath to  
“ go to him who will put us in possession of a glorious  
“ inheritance? ’twas for us our Saviour triumph’d over  
“ *death*: is there any fear of a foiled adversary? he that  
“ lives christianly, *dies* boldly: he that lives miserably, *dies*  
“ willingly: he that knows *death*, and foresees glory, *dies*  
“ chearfully and triumphantly.”



LADY

L A D Y  
H A L K E T.

**A**NNA, LADY HALKET, was born at London, the fourth day of January, 1622. She was the daughter of Mr. Robert Murray, who claimed the honour of being descended from the Earl of Tullibardin's family: as her mother Jane Drummond did from the Earl of Perth's; two ancient and honourable families in Scotland.

Her father Robert Murray was a gentleman of such fine accomplishments that King James the 6th of Scotland, and first of England, made choice of him to be preceptor to his second son, who was afterwards King Charles the first. In regard to the great service he had done that excellent Prince, in the several branches of polite literature, and in recompence of his faithful discharge of that great trust, he was made Provost of Eaton College.

Her mother was a person of eminent prudence and virtue; and was by the King and Queen's verbal order made sub-governess to the Duke of Gloucester and the Princess Elizabeth, during the time that the Countess of Roxburgh their governess went and continued beyond sea with the Princess Royal. And after the death of the said Countess, (who owned

owned Mrs. Murray for her cousin) she succeeded to her office by warrant under the signet. They who were thought capable of such eminent trusts, must needs be supposed to be well qualified to take proper care of the education of their own children; nor did they fail of doing it. Anna was put under the tuition of proper masters to instruct her in the French language, Music, &c.

Next to the studies of divinity, she seems to have taken most delight in those of physick and surgery, in which she was no mean proficient: nay, some of the best physicians in the kingdom did not think themselves slighted, when persons of the greatest quality did consult her in their distempers, even while they attended them as their ordinary physicians. Many from England, Holland, and the remotest parts of the kingdom, who wanted not the advise and help of skilful physicians, have sent to her for things of her preparing: and many whose diseases have proved obstinate under all the methods of physicians, have at length by the physicians own advice, been recommended and sent to her care, and have been recovered by her.

She was a very great Royalist; and a great sufferer upon that account; and likewise underwent many great calamities and misfortunes: but having thoroughly learned the duty of resignation, she drew from it such support as enabled her contentedly and chearfully to submit to these and many other sufferings.

She was a person of great knowledge, having searched for it, as for hidden treasure; especially in those inexhaustible mines of the divine oracles, where the most excellent wisdom, is found. She was so well acquainted with these sacred books, by long and frequent converse, that she was able readily to urge any point of faith or duty of christian prac-

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tice from several most pertinent passages. She had digested all her knowledge into a solid principle of true wisdom, for regulating her own life and edifying others.

Her piety had nothing of moroseness or affectation, but was free and ingenuous, as if natural to her; full of sweetness and gentleness; which made it amiable, and impressive: her gravity and seriousness had a grace and air so taking and agreeable, as begot both reverence and love. She allotted five hours for devotion, which were thus spent. From five, to seven in the morning; from one in the afternoon, to two; from six to seven; and from nine, to ten.

Upon the second day of March, 1656, she was married to Sir James Halket, a gentleman of great generosity and sweetness of temper: by him she had four children, viz. Elizabeth born November the 26th, 1656. Henry born June 13, 1658. Robert born February 1st, 1660. And Jane born October 11, 1661. All died young except Robert. Whenever she knew herself to be with child, she usually devoted the fruit of her womb, to God. When big of her first child, being first apprehensive that she might dye in child-birth, she wrote that, which she called *The Mothers Will to the unborn Child*, containing excellent instructions. She was Sir James's wife fourteen years, and survived him 28. And having lived to a good old age in the constant exercise of the most exemplary piety and devotion, the most extensive acts of charity, and all the good offices and duties required of a christian, she at last surrendered up her pious soul, on Saturday between seven and eight o'clock at night, April 22, 1699.

The catalogue of her writings as I find them drawn up at the end of her life, are as follows.

✓ Written by S. C. and prefixed to some 4to. From whence this short account is  
of her works, printed at Edinburgh, 1701, abstracted.

First

First book in folio bound, of 152 pages, containing these following subjects. 1. *Meditations and Prayers, upon the Miracles wrought by our Lord Jesus Christ, recorded by St. John.* 2. *Of Meditation, Prayer and Practice.* 3. *Meditations upon one Verse of every Psalm, continued to the 50th Psalm.* 4. *A short Meditation on the Lord's Supper.* 5. *Meditations and Vows, Psalm lvi. v. 12, 13.* Written on some remaining leaves of this book upon her deliverance from the danger of child-birth, June 13, 1658.

The second book in folio bound, of 376 pages, containing these following subjects, written 1649, 1650. 1. *Meditations and Resolutions fit to be put in Practice, in twenty chapters.* 2. *Meditations on the Lord's Supper, and private Prayers.* 3. *Select Contemplations on Thirty several Texts of Scripture.* 4. *The Souls Progress.* 5. *The original and use of Scripture.* 6. *The Souls Remembrancer.*

The third book in folio unbound, of 59 pages, written 1651. *Meditations on the 25th Psalm.*

The fourth book in folio unbound, of 73 pages, written 1652. *Meditations on Death, from Hebrews ix. v. 27.*

The fifth book in folio bound, of 150 pages, written from 1653, to 1675, contains these subjects. 1. *A short Exposition about Prayer.* 2. *The great conquest and power of Faith, on the First of John, 5. 4.* 3. *Meditations on the 143d Psalm.* 4. *Elisha's Request granted.* 5. *The Mothers Will to an unborn Child.*

The sixth book in 8vo. bound, written from 1657, to 1660. Containing 35 select and occasional meditations intermixed. The select meditations, are, 1. *On Hypocrisy.* 2.

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Upon

*Upon the Sacrament.* 3. *Upon Riches.* 4. *Upon the Second of Chronicles*, Ch. 28. v. 10. 5. *Upon Beauty.* 6. *Upon Poverty.* 7. *Upon Imagination.* 8. *Upon the power of Faith*, from *Mark*, chap. 16. v. 17, 18. 9. *Upon Covetousness.* 10. *Upon the failings of great Professors.* The occasional meditations are upon several publick and private occurrences; whereof the two last are upon the change of publick affairs, and upon the return of the King, May 1660.

The seventh book in quarto bound, of pages—written 1661, and 1662. 1. Part contains 15 *Meditations on publick and private Occurrences.* 2. Part contains select meditations on the following subjects. 1. *Meditations and Prayers on the Festival Days observed in the Church of England.* 2. *Meditations on the Twelfth Chapter of Isaiah.* 3. *Meditations on Psalm 34.* v. 1, 2, 3, 4. *after Child-birth.*

The eighth book in quarto bound, of 315 pages, 1663, 1664, and 1665. 1. Part containing *Select Meditations and Prayers upon the First Week, with Observations on each Days Creation, and Considerations on the Seven Capital Vices, to be opposed, and their opposite Virtues to be studied and Practised.*

*Vices to be subdued.*

*Pride.*  
*Covetousness.*  
*Lust.*  
*Envy.*  
*Gluttony.*  
*Anger.*  
*Sloth.*

*Sunday.*  
*Monday.*  
*Tuesday.*  
*Wednesday.*  
*Thursday.*  
*Friday.*  
*Saturday.*

*Virtues to be learned.*

*Humility.*  
*Contentation.*  
*Chastity.*  
*Charity.*  
*Temperance.*  
*Patience.*  
*Diligence.*

2 Part,

2. Part, 15 *Occasional Meditations, on publick and private occurrences.*

The ninth book in quarto bound, of 452 pages, written from 1666, to 1670. 1. Part contains 23 *Occasional Meditations on publick and private Occurrences*, to page 140. 2. Part, *Select Meditations*. 1. *On Hebrews 13, and 5 Verse. Let your Conversation, &c.* 2. *On the First of Samuel 4. Chap. and 22. v. The Glory is Departed, &c.* 3. *On Psalm 18, and the 20 v. The Lord reward me, &c.* 4. *On the First of Corinthians, Chap. 13. 7. v. Beareth all Things, &c.* 5. *On Jeremiah 35. 18, and 19, v. Jeremiah said to the, &c.* 6. *On the First of Corinthians, 6. 11. Such were some of you, &c.* 7. *Instructions to her Son.* 8. *Confessions, Prayers and Supplications, Promises and Duties, Characters and Blessings of the Righteous; Thanksgivings and Praise, and Resolutions; all in Scripture Terms.*

The tenth book in quarto bound, of 336 pages, written 1673, and 1674. 1. Part, *Select Meditations* to page 14, on these subjects. 1. *The Widows Mite*, relating partly, to the King. 2. *Meditations and Resolutions upon the Devout Widow Anna, Luke Chap. 2d. 36, 37, 38. verses.* In which are *Observations on the Lord's Prayer, Creed and Decalogue.* 3. *Meditations and Resolutions, First of Corinthians, Chap. 1. 12, and 13 verses. Occasioned by the great Rent in this Church.* 2. Part, 32 *Occasional Meditations on private and publick Occurrences.*

The eleventh book in quarto, containing 371 pages, written in 1675, and 1676. 1. *The true Balm.* 2. *Meditations and Observations on the Book of Judges.* 3. *Upon the Sacrament of the Lord's Supper, Luke 22. 18.*

The

The twelfth book in quarto, containing 380 pages, written in 1677, and 1678. 1. *The Art of Divine Chymistry.* 2. *The Rule for Thought, Word and Actions.* 3. *Meditations on the 106 Psalm*, v. 4, 5. 4. *Meditations and Prayers concerning the King.*

The thirteenth book in quarto, containing 505 pages, written in the years 1678, 1679, 1680, and 1681. *Joseph's Tryal and Triumph*; being observations on the whole history of Joseph, with particular applications to her own case.

The fourteenth book in quarto, contains 556 pages, written in the years 1682 and 1683. 1. *The Fruits of the Spirit, compared with the Fruits of the Tree of Life.* 2. *Reflections and Meditations on 2 Chron. Ch. 28. Upon the first of Kings, Ch. 17. On the Blessed Virgin. On Jeremiab, 15. 50 v. On Jeroboam's Sin. On Psalm 29. 9 v. On Jeremiab 30. 21, 22, v. On John, 13 ch. 15 ver.* 3. *Occasional Meditations.*

The fifteenth book in quarto contains 378 pages, written in the Years 1684 and 1685. 1. *Meditations on the Book of Jonab.* 2. *Meditations on the Times of David's Prayers, &c.* 3. *Meditations on Paul's Conversion, and what is recorded of him in the Acts, to the 23d Chapter.* Continuation of the same in a stitch'd book in quarto, containing 136 pages, written in the Year 1686.

The 16th book in quarto, contains 392 pages. Written in the years 1687, and 1688. 1. *Meditations on what is recorded of St. Peter in the Gospels.* 2. *Meditations on the Passion of our Lord; divided into seven Periods, according to the Days of the Week.* 3. *Occasional Meditations.*

The



The seventeenth book in quarto, contains 372 pages. Written 1689. *Meditations on what is Recorded of Moses and Samuel.*

The eighteenth book in quarto, contains 370 pages. Written in the years 1690, 1691, and 1692. 1. *Occasional Meditations* to page 82. 2. *Meditations on the Book of Nehemiah.* 3. *Observations on several good Women mentioned in Scripture, Eve, Sarah, Rebecca, Rachel and Leah, Miriam; the Daughters of Zelophebad, Ruth, Hannah, Bathsheba, Deborah, Hulda, the Woman of Canaan, Matth.* 5. *Mary Magdalen, Mary and Martha, Elizabeth, the Virgin Mary.*

The nineteenth book in quarto, contains 377 pages. Written in the years 1693, 1694 and 1695. 1. *Upon Watchfulness,* Matth. 25. 13 v. 2. *Restraining the Tongue,* Psalm 39. 3. *Avoiding Carefulness,* Phil. 4. 6, 7, v. 4. *The Grace of God and its Effects;* Titus 2. 11, 12, 13, v. 5. *Upon Prayer.* 6. *Upon Leviticus 19, 2 v. Ye shall be Holy, &c.* 7. *Occasional Meditations.* 8. *Upon the Man of God. First of Kings, Chap. 13.* 9. *Serious Thoughts upon the by past Years since 1688.* 10. *Upon Contentment,* Phil. 4. 11 v. 11. *God's Husbandry,* I. Cor. 3. 9 v. 12. *Upon Psalm 139. 23, 24. Search me, &c.* 13. *Upon Matthew 11. 29, 30. Take my Yoke, &c.* 14. *Occasional Meditations.*

The twentieth book in quarto, contains 373 pages. Written in the years 1696 and 1697. 1. *Some Reflections concerning them that are seduced.* 2. *Meditations on Exodus, 3. 14 v. I am that I am; I am the bread of Life: The Light of the World: The Door of the Sheep: The good Shepherd: The Resurrection: The Way, Truth and Life: The true Vine:*  
with

with Prayers accommodated. 3. *Meditations Deuteronomy 8.* 2 v. Thou shalt remember all the Way, &c. 4. *Upon Romans,* 13. 8 v. Owe no Man, &c. *Isai.* 40. 13 v. But they that wait, &c. 5. *Meditations on the Book of Esther.* 6. *Occasional Meditations.*

The twenty first book in quarto, contains 351 pages. Written in the years 1698 and 1699. 1. *Meditations on the Articles of the Creed.* 2. *Meditations on Ephesians,* 4. 30, 31, 32, v. *Upon 1 Corinth.* 15. 58 v. *Upon Naoman,* 2 Kings, 5 Ch. 3. *A probable Conjecture, concerning the calling of the Jews.* 4. *Upon Christ's forty Days Fasting.* *Matth. Ch. 4.* begun February 22, 1699, being *Ashwednesday*, but not finished. 4. *Occasional Meditations from January, 1690, to November, 1698.*

There are besides the forementioned about thirty stitched books, some in folio, some in quarto, most of them ten or twelve sheets, containing occasional meditations.



LADY

L A D Y  
M A S H A M.

**D**AMARIS LADY MASHAM was born at Cambridge, on the 18th of January, 1658. She was daughter to Ralph Cudworth, D. D. an eminent divine, master of Christ's College, Hebrew Professor in the University of Cambridge \*, and author of the *Intellectual System*. Her father soon perceiving the bent of her genius, took such particular care in her tuition, that in the early part of her life she was distinguished for her uncommon learning and piety.

As she applied herself with great diligence to the study of divinity and philosophy, so she had great advantages therein, from the directions of the famous Mr. Lock, who was a domestick in her family many years, and at length died in her house at Oates in Essex, 1704. She was second wife to Sir Francis Masham, of Oates in the county of Essex, Bar<sup>t</sup>. by whom she had an only son, the late Francis Cudworth

\* He was also Vicar of Ashwell in June, 1688. Vid. Chauncey's *Antiquities* of Hertfordshire, and died in the month of *of Hertfordshire*, p. 38.

Masham, Esq; for whom she had such a tender regard that she applied all her natural and acquired endowments to the care of his education. He was one of the masters in chancery, and accountant general of that court.

Soon after she was married, the fame of her learning, piety and ingenuity, induced the celebrated Mr. Norris to address and inscribe to her by way of letter his *Reflections upon the conduct of human life, with reference to the study of learning and knowledge*. London, 1689 12mo. This began a friendship between them, a friendship which having its foundation in religion, seemed very likely to be firm and lasting; but it seems to have been in a great measure dissolved before it had been of any long continuance, occasioned by this lady's contracting an indissoluble friendship with Mr. Lock, whose divinity and philosophy is well known to differ very much from Mr. Norris's: who not long after published his *Practical Discourses of Divinity*, which occasioned several letters to pass, and repass between him, and Mrs. Astell, which were soon after printed and published. In these letters and discourses they maintain this hypothesis, *that Mankind are obliged strictly as their Duty to Love with desire, nothing but God only, &c.* Not long after this Lady Masham (probably under the inspection of Mr. Lock,) wrote and published, without her name, a treatise intitled *A Discourse concerning the Love of God*, London, 1696, 12mo.\* She begins with observing, that whatever reproaches have been made by the romanists on one hand, of the want of books of devotion in the church of England: or by the dissenters on the other, of a dead and lifeless way of preaching; it may be affirmed, that there cannot any where be found so good a collection of discourses upon moral

\* This discourse was translated into French by Mr. Colle, 1705.

subjects,

subjects, as might be made of English sermons, and other treatises of that nature written by the divines of our church; which books are certainly in themselves of the greatest and most general use of any, and do most conduce to that, which is the chief aim of christianity, a good life. She then animadverts upon those, who undervalue morality, and others who strain the duties of it to an unwarrantable pitch, and pretend to ascend by it to something beyond or above it; and afterward goes on to consider the conduct of those who build their practical and devotional discourses upon principles, which not only will not (as she imagines) bear the test, but which oblige them to lay down such assertions of morality as sober and well disposed christians cannot understand to be practicable: and here she applies herself to the examination of Mr. Norris's scheme in his *Practical Discourses* and other treatises, wherein he asserts, that mankind are obliged, as their duty, to love with desire nothing but God only, every degree of love of any creature whatsoever being sinful: which assertion Mr. Norris defends upon this ground (borrowed from father Malbranche) that God, not the creature, is the immediate efficient cause of our sensations; for whatsoever gives us pleasure has a right to our love. This Hypothesis is considered with great accuracy and ingenuity by Lady Masham, and the bad consequences, as she thought, represented in a strong light.

I don't know whether Mr. Norris ever attempted to support what he had advanced; but Mrs. Astell still continued to maintain her own Hypothesis, and replied to Lady Masham and Mr. Lock, in her book of *The Christian Religion as professed by a daughter of the Church of England*. To this I refer the reader, and do not question but an attentive perusal of this and Lady Masham's treatise, will give him a very  
C c c 2 high

high opinion of the understanding and piety of each of them. For tho' these two excellent persons might dissent in their notions and opinions on philosophical and metaphysical subjects, yet the great end and design of each of them was the pursuit and search after divine truths; such as might make them truly wise, and eternally happy.

About the year 1700, Lady Masham wrote a treatise which she printed and published with the following title *Occasional Thoughts in Reference to a Virtuous or Christian Life*, London, 1705, 12mo. The principal design of this treatise was to improve religion and virtue; and indeed it is so full of excellent instruction, that I am confidently persuaded if it was carefully perused by both sexes, it could not fail of obtaining much of its desired end. In it she complains much of the too great neglect of religious duties, occasioned, as she believed, for want of being better acquainted with the fundamentals of religion. She therefore thought a reformation highly necessary; and very justly reprehends and reproaches persons of quality for so scandalously permitting their daughters to pass that part of their youth in which the mind is most ductile and susceptible of good impressions, in a ridiculous circle of diversions, which is generally thought the proper business of young ladies; and which so engrosses them, that they can find no spare hours, wherein to make any such improvements of their understandings, as the leisure, which they have for it, exacts from them as reasonable creatures; or as is requisite or useful to their discharging well their present or future duties: so that as she too truly observes, girls between silly fathers and ignorant mothers, are generally so brought up, that traditionary opinions are to them, all their lives long, instead of reason. They are perhaps sometimes told in regard of what religion exacts,

exacts, that they must *Believe* and *Do* such and such things, because the word of God requires it; but they are not put upon searching the scriptures for themselves, to see whether, or no, these things are so; and they so little know why they should look upon scriptures to be the word of God, that but too often they are easily persuaded out of the reverence due to them as being so; insomuch that the generality of ladies are so intirely ignorant of the articles of their *Faith*, that they can give no other reason for believing them, than that they are commanded to do so!

These are some of her thoughts on the education and understanding of the generality of ladies; and experience had taught her not to entertain a much better opinion of very many gentlemen, as will appear from the following transcript<sup>b</sup>.

“ The age we live in, has been, not undeservedly, esteem-  
 “ ed a knowing one: but to the learned clergy, much has  
 “ been owing for its having obtained that character; and  
 “ tho’ some few gentlemen have been the greatest advancers  
 “ of learning amongst us; yet they are very rare who ap-  
 “ ply themselves to any science that is curious: and as for  
 “ such knowledge as is no less than requisite for men of  
 “ families, and estates to have in regard of the proper busi-  
 “ ness of their stations; it may, I think, be said that never  
 “ was this more neglected than at present; since there is  
 “ not a commoner complaint in every country, than of the  
 “ want of gentlemen qualified for the service of their country,  
 “ viz. to be executors of the law, and law makers; both of  
 “ which it belonging to this rank of English Men to be,  
 “ some insight into the law which they are to see executed,

<sup>b</sup> Vid. her *Occasional Thoughts*, &c. p. 169.

“ and

“ and into that constitution which they are to support, cannot but be necessary to their well discharging these trusts: nor will this knowledge be sufficiently serviceable to the ends herein proposed, without some acquaintance likewise with history, politicks, and morals. Every one of these then are parts of knowledge which an English gentleman cannot, without blame, be ignorant of, as being essential to the duty qualifying him for what is his proper business.

“ But whether we farther look upon such men as having immortal souls that shall be for ever happy or miserable, as they comply with the terms which their maker has proposed to them; or whether we regard them as protestants, whose birth-right it is, not blindly to *believe*, but to examine their religion: or consider them only as men whose ample fortunes allow them leisure for so important a study, they are without doubt obliged to understand the religion they profess. Adding this then to what is above concluded, a gentleman ought to know, let us examine how common such knowledge is amongst our gentlemen, as we see, without just matter of reproach to them, they cannot want. No one, I think, will deny that so much knowledge as is so little ordinary, as that those are apparently the far greater number who have never considered any part hereof as an acquisition, which they ought to make; and that they are but a few comparatively, and pass among us for men extraordinary, who have but a competent knowledge in any one of the abovementioned things.

“ What is by the obligation of their duty exacted from them in this regard, seems to be very little reflected on by them; and as for other considerations, which, as  
“ gentle-



“ gentlemen, might be thought to induce them, their ancestors care has distinguished them from their tenants, and other inferior neighbours, by titles and rights; and that is all the distinction they desire to have; believing it, in respect of knowledge, sufficient, if they did once understand a little Latin or Logick in the university; which whoso still retains, altho’ he has made no use thereof to the real improvement of his understanding, is yet thought very highly accomplished, and passes (in the country) for learned.

“ As to religion, by the little which most gentlemen understand of that, and by the no shame which they ordinarily enough have in avowing this their ignorance, one cannot but suppose that it is pretty commonly thought by them a matter, the understanding whereof does not concern them. That the publick has provided others to do this for them; and that their part herein is but to maintain (as by their authority they can) what those men assert.

“ Thus wretchedly destitute of all that knowledge which they ought to have, are (generally speaking) our English gentlemen: and being so, what wonder can it be, if they like not that women should have knowledge; for this is a quality that will give some sort of superiority even to those who care not to have it? but such men as these would assuredly find their account much better therein, if tenderness of that prerogative would teach them a more legitimate way of maintaining it, than such a one as is a very great impediment or discouragement, at the least, to others in the doing what God requires of them. For it is an undeniable truth that a lady who is able to give an account of her faith, and to defend her religion against the attacks of the cavilling wits of the age; or the  
“ abuses

“ abuses of the obtruders of vain opinions : that is capable  
 “ of instructing her children in the reasonableness of the  
 “ christian religion ; and of laying in them the foundations  
 “ of a solid virtue ; that a lady (I say) no more knowing  
 “ than this does demand, can hardly escape being called  
 “ learned by the men of our days ; and in consequence  
 “ thereof, becoming a subject of ridicule to one part of them,  
 “ and of aversion to the other ; with but a few exceptions  
 “ of some virtuous and rational persons. And is not the in-  
 “ curring of general dislike, one of the strongest discourage-  
 “ ments that we can have to any thing ?”

These are some of the many weighty considerations which put her upon expostulating with the gentlemen ; and endeavouring to raise an emulation in those of her own sex, by shewing them, what great things they are capable of obtaining ; exciting them to gain so much knowledge (at least) as may give them a right understanding of the principal grounds and foundation of their religion : and for those who have opportunities, to make themselves mistresses of so much learning, as may enable them to instruct their own children ; a practice which Mr. Lock has strongly recommended in his writings ; and this lady by her own example. In recommending the same custom to the English Ladies, she has given them examples even of the Heathens themselves ; particularly instancing in Cornelia, mother of the Gracchi ; and Aurelia, the mother of Julius Cæsar, whose excellent instruction is allowed by all, to have been of very great service to their country.

As she herself owed much to the care of Mr. Locke, for her acquired endowments, and skill in arithmetic, geography, chronology, history, philosophy and divinity ; so, as he was a domestick in her family, she returned the obligation with  
 singular

singular benevolence and gratitude; always treating him with the utmost generosity and respect; her friendship for him being inviolable. Mr. Coste (who translated her *Discourses concerning the Love of God*) in a letter to the author of *Nouvelles de Republique des Lettres*, printed in those *Nouvelles* for February 1705, art. 2. says, that as she sat by Mr. Locke's bedside the night before he died, he exhorted her to regard this world only as a state of preparation for a better. That she desired to sit up with him that night, but he would not permit her. That the next day as she was reading the psalms low by him in his room, he desired her to read aloud, she did so, and he appeared very attentive till the approach of death prevented him. He then desired her ladyship to break off, and a few minutes after expired.

As a testimony of her gratitude, to Mr. Locke's memory, she drew up that account of him which is printed in the *Great historical dictionary* and which is there said to be wrote by a lady.

This is the last of her performances that I have met with; and she survived the person who was the subject of it only three years, and then surrendered up her soul in the same devout and pious manner, on the 20th day of April, in the year 1708. And was buried in the middle isle of the abbey church at Bath. Over her grave is a black stone, which is thus inscribed,

## DAME DAMARIS MASHAM.

On a pillar near to her grave is fixed a neat plain white marble monument, on the top of which is an urn, and the following inscription.

D d d

Near

\* Near this Place lies Dame DAMARIS MASHAM,  
 Daughter of RALPH CUDWORTH, D. D. and second  
 Wife to SIR FRANCIS MASHAM, of Oates in the  
 County of ESSEX, Bart.

Who to the Softness and Elegance of her own Sex  
 added several of the Noblest Accomplishments and  
 Qualities of the other.

She possess'd these Advantages in a Degree  
 unusual to either, and temper'd them with an Exactness  
 Peculiar to herself.

Her Learning, Judgment, Sagacity, and Penetration,  
 together, with her Candor and Love of Truth, were very  
 observable to all that conversed with her, or were acquainted  
 with those small Treatises she Publish'd in her Life time,  
 tho' she industriously conceal'd her Name.

Being Mother of an only Son, she applied all her  
 Natural and acquired Endowments to the Care of his  
 Education.

She was a strict observer of all the Virtues  
 belonging to every station of her Life, and only wanted  
 Opportunities to make those Talents shine in the  
 World, which were the Admiration of her Friends.

She was born on the 18th of January, 1658.

And died on the 20th of April, 1708.

\* Vid. Description of the Abbey Church at Bath, p. 214. 215.



SUSANNA

## SUSANNA HOPTON.

**T**HIS eminent person was born in the year 1627. By the paternal side, she was descended from the antient family of the Harveys in Staffordshire. By the maternal, from the worshipful family of the Wifemans<sup>d</sup> of Torreles-Hall, in the county of Essex.

She was married to Richard Hopton<sup>e</sup> of Kington in the county of Hereford, Esq; Barrister at Law (younger brother to Sir Edward Hopton of Can-Frome in the same county) and one of the Welsh Judges in the reigns of King Charles the second, and King James the second. Mr. Hopton died about the year 1696, and left her without issue, and in very plentiful circumstances.

She was a woman of an excellent understanding, fine wit, and solid judgment. No particular care was taken to improve these talents by a proper education, yet such was her own industry and application, that hardly any defect, or disadvantage of this kind was observable to the world, tho' she herself frequently took notice of it, and lamented it. She made such surprizing acquisitions in the studies of theology, that a

<sup>d</sup> Some account of this worthy family may be seen in Mr. Salmon's history and antiquities of Essex, p. 218, and 238, 239.

<sup>e</sup> He was a great benefactor to the clergy, and has restored to the church

the impropriation of Bish-Frome in the county of Hereford, which is a very considerable one. Vid. the learned and ingenious Dr. Saunders's *View of the State of Religion in the Diocese of St. David's*, &c. p. 109.

great divine ' assures us, " she attained to a skill in that " sacred science, not much inferior to that of the best " divines."

In her younger years (in the times of anarchy and confusion, when the church groaned under the unmerciful tyranny of her persecutors and oppressors, and the land was overspread with seditious, heretical and false teachers) she was seduced and drawn over to the church of Rome, by the artifices of F. Turbeville a Romish Priest. But by conversing and corresponding with some of the most learned divines of the age, and by carefully perusing the best Polemical treatises " between the church of England and that of Rome, (all which was chiefly effected by the pious care of her worthy consort) she was soon made sensible of her error, and very joyfully returned to her mother church, much about the time that King Charles the second returned, and had his crown and kingdoms restored to him again, Soon after which she drew up a long and learned letter <sup>b</sup>, which she sent to father Turbeville, shewing him the reasons of her renouncing the church of Rome; whose erroneous doctrine, and idolatrous worship, as she could no longer approve of, so she resolved no longer to practice. " This letter (saith an eminent divine <sup>c</sup>) shews " that she had well considered what she was about, and

<sup>a</sup> Vid. Dr. Hickes's preface to the *Devotions in the Antient way of Offices*, &c.

<sup>b</sup> Dr. Hickes tells us, in the preface to his second vol. of *Controversial Letters*, that " she made herself as perfect in the " controverſie, as English writers could " make her, who managed the contro- " verſie on both ſides. I have (ſays he) " above twenty popiſh authors, which he " deſt me, and ſome of them with mar- " ginal notes in her own hand. She

" was well verſed in Biſhop Moreton's, " Archbiſhop Laud's and Mr. Chilling- " worth's works, and Ranchin's *Review* " of the *Council of Trent*, &c."

<sup>c</sup> This letter was thought worthy of publication by Dr. Hickes, who printed it immediately after the deceaſe of Mrs. Hopton, in his ſecond vol. of *Controversial Letters*, &c. 8vo. Lond. 1710.

<sup>d</sup> In his preface prefixed to Mrs. Hopton's *Meditations*, &c.

" weighed

“ weighed the arguments on both sides, the only way of  
 “ making a wise and safe retreat, in a matter of that vast  
 “ consequence. And the reader will soon be satisfied that  
 “ she had searched narrowly into that controversy, and has  
 “ given such reasons for her return, as not only will justify  
 “ it before all intelligent and impartial persons, but may be  
 “ of very good use to others, that in the like circumstances  
 “ shall duly attend to, and make a right use of them.  
 “ Here may be observed, what great advantage our church  
 “ has above that of Rome, as to soundness of doctrine,  
 “ purity of worship, and an universally intelligible and re-  
 “ gular devotion ; whereby not only her own sex may be  
 “ taught, *but ours too*, neither to take up, nor change their  
 “ religion upon trust, but to make a thorough search into  
 “ the principles of both churches, so as to be able to *con-*  
 “ *vince gainsayers*, or at least *to give to every one that asketh,*  
 “ *a reason of the hope that is in them, with meekness and*  
 “ *fear.*”

After she had happily returned to the church of England, she always continued a sincere and faithful member of it, and proved a very great ornament to it\*. As she was a great admirer, so she was a very able defender of its most excellent constitution, doctrine and worship; and was very constant and diligent in performing all the duties thereunto belonging. She had a very great veneration for the clergy; and was a great patroness and benefactress to its orthodox

\* “ Nobilis & veneranda matrona Susanna Hopton de Kington in Com. Hereford. Christianæ pietatis præclarum exemplum, & Ecclesiæ Anglicanæ magnum decus. Quæ rerum divinarum, & præcipue sacrarum literarum scientiam non vulgarem affecta,

“ libros nonnullos anonymos edidit, qui in piorum piarumque manibus teruntur, quibus tamen editis clarescere noluit, pro modestia sua inexpugnabili, utpote quæ mallet doctam & bonam se esse quam videri.” Vid. the preface to Dr. Hicks’s *Theſaurus*, &c. p. 47.

fons ;

sons; particularly to those of the clergy who were reduced by deprivation to poverty; to whom she left in trust 800 l.

She was very assiduous and fervent in her devotions, which she offered with purity of zeal equal to that of the primitive christians. "For she was well known (saith Mr. Spinckes<sup>1</sup>) "to keep up a constant course of devotion, not only on the "Lord's-Day, but through out the whole week, setting a "part five times every day for religious worship; from which "she would not suffer herself to be diverted by any business that was not very extraordinary. Even in her old age, and the cold winter season, she would be up and in the closet at her Mattins, by four of the clock in the morning, from which custom she was for a long time not to be discouraged, either by the effects of her declining age, or by the extremity of the weather. So that she might truly say with the royal psalmist, psal. 119. 148." *Mine Eyes prevent the Night-watches, that I may be occupied in thy Words.* "Tho' some time before she died she was prevailed with to forbear till five or six. She neither indulged herself in diet nor sleep, so much as her years required, but contented herself with less in both these respects, than those about her judged convenient for her. So much was she above gratifying the flesh, and so desirous not to fall short of any mortification she apprehended her religion to have required of her."

She was the first reformer of the *Devotions in the Antient way of Offices*, &c. which being transmitted to her great friend the incomparably learned and judicious Dr. Hickes, it was by him reviewed, improved, and communicated to the

<sup>1</sup> In his preface to Mrs. Hoptons *Devotions*.

publick :



publick: " Which shews (as Mr. Spinckes observes) her  
 " natural genius, the soundness of her judgment, and the  
 " divine temper of her soul, that led her to make choice  
 " of a book of such unusual flights of devotion, such rap-  
 " turous fancy, and such highly affecting expressions, as are  
 " rarely, if ever, to be met with in any work of merely  
 " human composition. It was no little time and pains that  
 " she laid out, in correcting these seraphick offices, purging  
 " out what was offensive in their original draught, and fit-  
 " ting them for the use of all well-disposed members of the  
 " church of *England*, whereby to elevate their souls to God,  
 " and bring them as near to Heaven, as can be whilst they  
 " remain on this side of it. A work that calls for our grate-  
 " ful acknowledgments at present, and may deservedly ren-  
 " der her memory precious to succeeding generations."

And Dr. Hickes in his preface prefixed to these devotions gives the then anonymous reformer a very high elogium.

" It is one (says he) who hath already given the world one  
 " book of devotion, which hath been well received in four  
 " or five editions, and will leave it another for which po-  
 " sterity will bless the author's name; one, whose house  
 " is a temple, and whose family is a church, or *Religious*  
 " *Society*, and whose hands are daily lifted up unto Heaven,  
 " with alms, as well as prayers; one, who religiously ob-  
 " serves all the orders of the church, and for the great ends  
 " for which they are enjoined; in a word, one, who is a  
 " great example of christian piety, and a singular ornament  
 " to our communion in this degenerate age, and among  
 " the many, and most serious good wishes I have for the  
 " *Church of England*, this is, and always shall be one, that  
 " all her sons and daughters were such."

The book above hinted at by the Dr. bears the follow-  
 ing

ing title. *Daily Devotions, consisting of Thanksgiving, Confessions and Prayers, by an Humble Penitent. Printed for J. Edwin, in Ludgate-street, 12mo. 1673, &c.* This work was afterwards reprinted, as the performance of a late Reverend Divine of the church of England. But this mistake is sufficiently refuted by Dr. Hickes, in the preface to his second volume of controversial letters; who has there given the inquisitive world ample satisfaction that Mrs. Hopton was the true author of that book.

She likewise wrote *An Hexameron, or Meditations on the six Days of the Creation. Also Meditations on the Life of Christ.* These with her *Daily Devotions*, were published together in one volume, by the Rev. Mr. N. Spinckes; with a preface containing a short account of the life of Mrs. Hopton. Lond. octavo, 1717.

She was a great lover and admirer of divine poetry, and wrote several poems herself, which are by no means contemptible. Specimens of which may be seen dispersed up and down in her printed works. But by the favour of her executor, my very worthy and learned friend, the late Mr. William Brome of Ewithington in the county of Hereford; I have had the pleasure of perusing a MS. in her own hand writing, containing several sorts of poems on various subjects, which have given me a farther demonstration of her piety and ingenuity.

What I have farther to offer in relation to her character, shall be given as it was concisely drawn up and sent me by her executor, my abovementioned friend, "who was thoroughly acquainted with her; and he would not have given such a character of any one with whom he had not been acquainted. — " In her younger years she was inclinable to popery, but

" In a letter to me, dated Feb. 12, 1741-2.

" by

" by discoursing and corresponding with the most learned  
 " men, particularly divines of the age, she was soon made  
 " sensible of her error, and afterwards became most ortho-  
 " dox in her principles both in respect of church and state.  
 " And papists, dissenters and all enemies to the church of  
 " England she would encounter and confute: for she was an  
 " excellent casuist and divine. She had a sound judgment,  
 " tenacious memory, and a ready wit. Her discourse and  
 " stile upon serious matters was strong, eloquent and nervous:  
 " upon pleasant subjects, witty and facetious: and when it  
 " required an edge, was as sharp as a razor. For she knew  
 " exactly well what was proper to be said upon any occasi-  
 " on, or to any company. She was a rare manager and œco-  
 " nomist, and set down every day what she received in,  
 " and paid out; and by such care was enabled to be chari-  
 " table to the poor in the highest degree: and hospitable to  
 " her friends in a generous manner. Was a great patro-  
 " nefs to sufferers for conscience sake, and left 800 l. " to  
 " suffering clergymen. Had a good collection of books;  
 " and the margins of most of them filled with her manu-  
 " script notes."

Not long before her death she removed from Kington to  
 Hereford, to the inexpressible affliction of that neighbour-  
 hood, where, it would have grieved one (saith Mr. Spinckes,)  
 to hear the sad lamentation that was made for her departure,  
 and very justly, considering what a great benefactress they  
 then wanted: for her charity was so extensive, that she might  
 truly say with Job, chap. 29. v. 11, &c. *And when the Ear  
 heard me, it blessed me: and when the Eye saw me, it gave  
 witness to me. For I delivered the Poor that cryed, and the  
 Fatherless, and him that had none to help him. The blessing of*

\* So Mr. Brome's letter: but her monumental inscription says 700l.

*him that was ready to Perish came upon me, and I caused the Widows heart to sing for joy.*

But not only her neighbours at Kington were partakers of her charity; her bounty extended itself to the indigent and distressed in very remote places, as appeared by several letters of thanks, that were found among her papers after her decease. When she had lived to a good old age; she at last fell sick of a very sharp fever, about the latter end of June, which she bore with uncommon courage, patience and resignation, and died of it in the faith and communion of the church of England, and constant to her principles, at Hereford, in the 82d year of her age, on the 12th of July following, about two of the clock in the afternoon, A. D. 1709.

According to her own appointment in her last will and testament \*, (which bears dated July 16th, 1708,) she was buried near the remains of her husband, Richard Hopton, Esq; in the parish church of Bishops Frome, in the county of Hereford, with the following inscription to her memory, (composed by Dr. George Hickes; but is now almost obliterated) communicated to me by Mr. Brome.

\* The beginning of it runs thus. In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Blest be the holy and undivided Trinity, Amen. I Susanna Hopton of the city of Hereford, in the county of Hereford, widow, relict and executrix of Richard Hopton, Esquier deceased, do make this my last will and testament in manner following. First I commend my soul to Almighty God the father my creator, to Jesus Christ my redeemer, and to the Holy Ghost my comforter and illuminator, one God blef-

sed for ever. My body to the ground to be decently buried near the remains of my deceased husband, in the parish church of Bishops Frome, according to the order of the church of England: In the catholic communion of which church I dye; believing she holds the true catholic faith according to the scriptures, and apostolical tradition interpreting them; the three creeds expressing these articles of faith, and the first four general councils explaining them.

*Next*

*Next to the Body of Richard Hopton, Esq; Here lieth Interred that of Susanna his dear Wife, Who died July the 12th, 1709. She was a most loving and faithfull Wife, a most Loyal Subject, and a true Daughtter to the Church of England, as her Printed Letter to Father Turberville shews; a great Example she was of Devotion, as may be seen in her Printed Books: and of Charity particularly to the Clergy reduced by Deprivation to Poverty; to whom she left in Trust 700l. and under this Stone she rests, in hopes of a blessed Resurrection.*



## ELIZABETH BURNET.

ELIZABETH BURNET was born the 8th of November, in the year 1661, and was the eldest daughter of Sir Richard Blake, Knight, the fifth son of Thomas Blake of Earontoun, Esq; of an eminent family, and of Elizabeth daughter of Dr. Bathurst, a physician in London, a gentleman of eminent piety, and one of the most considerable men of his profession, in his time.

At eleven years old she began to have a true sense of religion, and read with great application the books that were put into her hands, but was not quite satisfied with them, aspiring after more solid and sublimer notions, than what she found in them. On this account it was, that more than ordinary care was taken to make her think meanly of herself, she being bred up in the greatest privacy possible.

At a little more than seventeen years of age, she was married to Robert Berkely of Spetchley, in the county of Worcester, Esq; grandson of Sir Robert Berkely, who was a judge in King Charles the first's time. This match was procured chiefly by the means of Dr. Fell, late Lord Bishop of Oxford, who was that young gentleman's guardian, and had taken the care of his education. That great prelate, so famous for his piety and learning, thought that the assisting him in that match was the greatest service he ever did him.

When

When she came into that family, she found this gentleman's mother a zealous papist, and a woman of good life. This put her upon taking especial care to study her own religion in a larger compass, in order to understand the controversies between our church and the church of Rome, that she might be able to preserve her husband and herself from the artifices and insinuations of the popish priests, and the influences of his mother, who had great interest in him. But yet considering the particular turn of his mind, and the great deference he had to his mother, she found herself obliged to be very tender and careful, that he might not be disturbed with unnecessary disputes about religion; in which, and in her whole management in this respect, there appeared a discretion admired by all that knew her.

At the same time she obliged herself to a more than ordinary strictness, in all the offices of piety, and in her whole conduct, that she might adorn her own profession by a suitable practice, constantly governing herself by the rules of true religion, and of a severe virtue. And therefore living in the country, where she had much leisure, she spent great part of her time in devotion and reading: and when she would divert herself with work, she generally had some persons to read to her. When her poor neighbours came to visit her, which being encouraged by her they often did, that she might instruct them without seeming to take too much upon her, she would frequently read good books to them.

In this manner she lived for six years, being esteemed and loved by all that knew her; even by those, who, on the account of different opinions in religion, were likely to be more prejudiced against her.

In King James's time, when the fears of popery began  
greatly

greatly to encrease, and Bishop Fell died, who had great influence over Mr. Berkley, and visited him once a year with still greater satisfaction in the happy choice of a wife which he had made for him; to prevent his being wrought upon by his relations, at a time when they had mighty hopes of their religion being settled here, she prevailed with him to go to Holland, and travelled with him over the seventeen provinces; where, on the account of his relations, they met with unusually kind reception in the popish provinces: letters being sent without their knowledge to Brussels, Ghent, Liege, and other considerable places, recommending her in a very particular manner, as one that, had she been, as they call it, of the catholick church, her piety and virtue were great enough to entitle her to the character of a saint.

After this they were both fixed at the Hague; where she was soon known, and grew into the esteem and friendship of persons of the highest rank, till about the time of the revolution, then they returned into England, and went to Spetchley, his country-seat.

Here she went on in the happy course of life she was at first engaged in, increasing continually in knowledge and good works. She had generally some young persons in her family, whom she well improved, both by her instructions and example; so that there was quickly a visible alteration in them.

Her knowledge and virtue made her every day more and more taken notice of in that country. She contracted an intimate friendship with the then Lord Bishop of Worcester, who has left so great a name behind him for his eminent piety and learning, Dr. Stillingfleet: he to his death continued in an high esteem of her, and has been often heard, upon several occasions, to say, that he knew not a more considerable



considerable woman in England than she was. Nor was she less esteemed by the Dean of that church, the late Lord Bishop of Durham<sup>2</sup>, who had always a high value for her. But the successor<sup>3</sup> of Bishop Stillingfleet in that see, having a particular relation to her, treated her always with such a respect, and expressed his esteem of her on all occasions in such terms, that her great humility and modesty made her ashamed to receive it. Thus she continued to live with Mr. Berkely till the year of our Lord 1693, when he died, and was buried with his ancestors at Spetchley.

In her widowhood, as she had more time and leisure, so she applied it wholly to devotion, to reading, to acts of charity, and the offices of friendship; particularly, she took upon her the care of her late husband's protestant relations, as if they had been her own; and was indeed a mother to them all, as long as she lived, shewed a great concern for them, and kindness to them, even at her death. She was also very kind and obliging to all the rest of his family.

She had then a very plentiful income, which she managed with great prudence, as well as with an high degree of charity; and was indeed uneasy at all other kind of expences, but what went that way.

While she continued at Spetchley, she kept an hospitable table, to which the neighbouring clergy were always welcome. She paid true respect to those of them that were in low circumstances, heartily esteeming them for the sake of their functions and labours; she frequently made them presents of the most useful books, and to some she generously lent money, without requiring any security expecting only to be paid when by the providence of God, they might be put into more easy circumstances.

<sup>2</sup> Dr. William Talbot.

<sup>3</sup> Dr. William Lloyd.

Mr. Berkely ordering in his will a great sum of money to be raised out of his estate, to erect an hospital at Worcester for poor people, she had it much at her heart to see that brought to perfection as soon as was possible; and it pleased God to continue her life till she saw it was settled. Besides the care of this, she took upon her several charges in relation to his affairs, more than the law required, in the payment of debts and legacies: and here she continued still one eminent instance of charity, to which she had engaged Mr. Berkely in his life time; which kind of charity is now by the blessing of God, spread almost all over England, in setting up schools for the instruction and education of poor children which she afterwards encreased to a much greater number.

She had early an inclination to employ her pen in several sorts of composition, which she was thought by her friends to do to so very good purpose, that it encouraged her to employ much of her time that way; and while she was a widow, she made the first draught of a book (afterwards published) entitled *A Method of Devotion*, for her own use only, consisting of such rules and directions as she resolved to conduct herself by, and which indeed had been all along the measure of her practice.

She continued a widow near seven years, and then was married to the Right Reverend Gilbert Lord Bishop

\* The original manuscript of this performance, was lately in the library of that celebrated antiquary Mr. Ralph Thoresby of Leeds, who in the catalogue of his MSS. gives the following account of it, *Rules for the Lord's Day, Days of Humiliation and Fasting, publick and private, concerning the Lord's Supper, Christmas Medi-*

*tations, upon Death, &c.* "This is the original, writ by the ingenious and pious author Mrs. Elizabeth Burnet. In this are also a soliloquy upon her ladyship's return to her closet at Salisb' bury, April 9, 1703. A prayer for my Lord Bishop her husband, whose acceptable present it was."

of Salisbury', where she found a family of children, which she treated not with a false indulgence, nor with an unnatural severity; but with that care and true concern for their education, as if they had been her own; and was indeed loved and respected by them, as if she had brought them into the world; of which the Bishop was so sensible, that he had, by his will then made, left them intirely under her care and authority in so absolute a manner, that it has been seldom known that so much was trusted even to the natural mothers of any children. And the Bishop judging right, that he brought blessing and happiness enough into his family, by bringing herself into it, desired her to secure all her own estate and income to herself, with a power to make such a will as she pleased; to which he bound himself to consent. So she continued the mistress of all that was her own, and allowed for her own entertainment that which did not exceed the rate of a boarding-house, that so she might the more abound in good works; which the Bishop readily accepted of, though he was willing and often told her so, that nothing at all should be allowed upon that account; for she had in herself a treasure valuable beyond all riches: and indeed the Bishop was willing that all the world should see that he thought so.

It will doubtless be allowed to be an high degree of charity in any one, to give away a fifth part of their income; but she was very uneasy at taking a fifth part of it to her own use. She seldom went beyond it, but was much oftener within it. The number of children taught at her expence in and about Worcester and Salisbury were above an hundred.

\* She had two children by the bishop, who died in their infancy. *Hist. Dioc.* vol. 3. p. 709.

And now she grew into a more general acquaintance, and entered into friendship with some persons of the greatest quality, which made no other alteration in her, than the increasing her zeal of doing more good, as her interest was enlarged. The being rich in good works was visibly the greatest design of her whole life ; and that which she most of all delighted in.

Notwithstanding the interruptions which a more general acquaintance gave her, she spent as much time as she could get to herself in writing upon divine and moral subjects ; and was prevailed with to consent to the printing of the first edition of the afore-mentioned book, which, as well as the succeeding, was all entirely her own composing, without any assistance or addition by any person whatsoever.

This being very much approved of by many of her friends, she thought she could make it much more useful, by adding a great deal to it out of many other papers she had by her ; and she printed a second edition of it at her own expence, that she might dispose of it among those whom she thought most likely to be improved by it.

The third edition of this book bears the following title. *A Method of Devotion : or Rules for holy and devout living, with prayers on several occasions, and advices and devotions for the holy Sacrament. Written by Mrs. BURNET, late Wife of the Right Reverend Father in God Gilbert Lord Bishop of Sarum. To which is added, some account of her Life, by T. Goodwyn, Archdeacon of Oxford. 8vo. Lond. 1713*<sup>1</sup>.

She kept a constant journal of her life, and every evening spent much time in recollecting her actions and dis-

<sup>1</sup> The memoirs of this lady are all (excepting the notes from Mr. Thoreby, and the *Historical Dictionary*.) extracted from the account of her life prefixed to her devotions.

course

course that day; and would call herself to a strict account in every particular, that the errors of every day past, might be avoided in those that were to follow.

She had no skill in the learned languages, but having made the understanding of the Scriptures her chief study, by the help of English commentators, and the assistance of those of the clergy, with whom she most frequently conversed, and did often discourse about texts of scripture that were obscure to her, she attained to a great degree of knowledge in them. Though she read them much, yet she seldom employed her time in the more intricate subjects, which are out of the common way, and have no general use; but spent it in those of the greatest weight, in which she attained to a very high knowledge. Though her mind was naturally inquisitive, her apprehension quick, and her judgment solid; yet she confined her enquiries to a few things: therefore when she had made some progress both in geometry and philosophy, she laid these studies aside, though she had both a genius and a relish for them. She considered the *one Thing necessary*, and applied herself wholly to that which related to it; and even in that, she valued knowledge only as it purified the mind. Her chief care was to govern her passions, and to subdue all her affections to created objects, and to elevate her soul into an entire resignation and conformity to the holy will of God.

She knew exactly how to distinguish between the means and end of religion, and the necessity of joining them both together in her practice, so as that she came up to the strictest rules of piety in her devotions, both in private and publick, especially in her frequently receiving the sacrament of the Lord's Supper; and as she was heartily affected to the constitution of the church of England, and zealous for the truest interest of it; so she was fully persuaded, that the best evidence and testimony she could give of this, was in a strict

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govern-

government of her passions, in a constant care and watchfulness over her whole conduct, and in abounding in all kinds of good works.

When she conversed with divines and scholars, who were well known to her, she would take a great deal of pleasure in talking of subjects suitable to their professions; and would sometimes engage in disputes, which she managed in such an agreeable way, as if she had equally studied the same subjects with them. But in company, where any discourse of this kind might be thought unsuitable, she made no appearance of knowledge above the common rank.

Her thoughts of religion were generous and noble, not confined to narrow limits, or low measures, she looked on those as the best representations of it that made it appear beautiful and lovely, and begot an internal purity of heart, with an exalted zeal and life in the affections, and that gave an internal sensation of divine matters; yet she guarded strictly against Enthusiasm, and would not affect to be wise above what is written in the scriptures. In the last years of her life she delighted most in books that treated most of the inward life of religion, of the separation of the soul from all creatures, and of an intire resignation of every thing to the will of God. But above all, she was most constant in reading the scriptures daily, and used to say, that as to the practical parts of them, the reading of them with a spirit of humility and simplicity of heart, together with earnest prayer, and an ardent desire to understand the will of her heavenly father, was the best means to know of any doctrine whether it was of God or not; so that she read the bible rather as a mean to raise her soul to great views of God, and to a noble sense of solid virtue, than out of curiosity, to increase her knowledge, or to adorn her expressions; and indeed she spoke sometimes

sometimes of those matters in strains that looked like raptures, and charmed as well as they animated those who heard them.

In her general way of discourse, she suited herself to the company she was in, as far as was consistent with the rules of decency and charity, and that with a spirit and lively cheerfulness, that rendered her extremely acceptable to all people.

If any persons were spoken against in company where she was, she would, if there was room for it, take pains to vindicate or excuse them, or else turn of the discourse to some other subject.

As she was generally cheerful in company, so she set a most strict watch over her lips, without seeming to do so. She gave the greatest encouragement to an innocent freedom in conversation, that ever any one of her strict piety was observed to do. For indeed, tho' she was severe upon herself in the opinion she had of her own conduct in many austerities, such as fasting and watching, which might probably very much contribute to the weakening her constitution; yet she carefully avoided all appearance of severity towards others, and all ostentation of piety: nor was she apt to censure others that did not come up to the strictness she obliged herself to.

Her design indeed, was to render a strictness in religion as agreeable to all companies as was possible; and to shew that it did not take off from that easiness and freedom which is the life of conversation; and few ever succeeded better in recommending it thus to the world, than she did.

Her humility appeared in her whole conversation in a becoming modesty towards her superiors, in an obliging civility to her equals, and most eminently in a kind condescension to those that were below her. No body despised more the  
pomp

pomps of this life than she did ; but yet she conformed to that decency of apparel and way of living, that was suitable to the rank she had in the world, though in the plainest manner, yet not affecting singularity in any thing.

Her constitution was always very tender ; but in the year 1707, it declined so fast, that she was advised to go to the spaw for the recovery of her health ; by this means she retrieved it a little while : but on January the 27th, 1708, she fell sick of a pleuritick fever, which proved fatal, for, her lungs being weak, in a few days she sunk under it ; but shewed all along a full resignation of mind to the will of God, and a patient enduring the pains she felt. She expressed all that inward joy and satisfaction of mind which a life so well spent as hers was, gave her just ground to have ; and after her voice quite failed her, she, as things were spoken in her hearing, shewed, by the lifting up of her hands, and other signs, in what an happy calm she then possessed her soul, how easy and comfortable her passage was, and how earnestly she recommended the practice of true religion to all about her : and thus departing this world, full of good works, she entered into the joy of her Lord, there to receive an ample reward for them ; February 3, 1708-9 : and was buried at Spetchly by her former husband, according to a promise she had made him, as appears by this clause in her will : “ I will that my body be buried in the parish church of Spetchley, in the county of Worcester, in a vault made by me for my former husband, Robert Berkely, Esq; and my self. I order this to fulfil a promise I made to him ; not out of any want of respect or kindness to my present husband, who has, by his great kindness and confidence, deserved from me all the gratitude and acknowledgments of love and respects I can testify.”

L A D Y



L A D Y  
C H U D L E I G H.

MARY LADY CHUDLEIGH, was born in the month of August, ann. 1656, and was the daughter of Richard Lee of Winslade, in the county of Devon, Esq; She had an education, in which literature seems not to have been considered as a thing principally to be regarded; being taught no other language than her native tongue. But her own love of books, her great industry in the reading of them, and her great capacity to improve herself by them, enabled her to make a very considerable figure among the literati of her time.

She was married to Sir George Chudleigh of Ashton in the county of Devon, Bart. by whom she had issue Eliza Maria, who died in the bloom of life, much lamented by her mother, who poured out her grief upon that occasion in a poem intitled, *A Dialogue between Lucinda and Marissa*; and George, who succeeded to the title and estate, Thomas and others.

She was a lady of great virtue, as well as great understanding; and she made the latter of these subservient to the promotion of the former; which were greatly improved by study.

And

And tho' she was not only well versed in poetry and history, but much delighted with them, yet she dedicated much of her time to the study of philosophy and divinity, as appears from her excellent *Essays*, which discover an uncommon degree of piety and knowledge; and a noble contempt of those vanities which the generality of her rank so eagerly pursue.

The works which she has wrote and published are,

*The Ladies Defence: or, the Bride-Woman's Counsellor answered: A Poem. In a Dialogue between Sir John Brute, Sir William Loveall, Melissa and a Parson.* This piece has been several times printed.

The writing of it was occasioned by an angry sermon preached against the fair sex; of which her ladyship gives the following account. " Mr. Lintott (says she) some time since, intending to reprint my *Poems*, desired me to permit him to add to them a *Dialogue* I had in the year 1700, written on a *Sermon* preached by Mr. Sprint, a non-conformist, at Sherbourn in Dorsetshire: I refusing for several reasons, to grant his request, he, without my knowledge, bought the copy of the bookseller who formerly printed it; and, without my consent, or once acquainting me with his resolution, added it to the second edition of my *Poems*: and that which makes the injury the greater, is, his having omitted the *Epistle Dedicatory* and the *Preface*; by which means, he has left the reader wholly in the dark, and exposed me to censure. When it was first printed I had reason to complain, but not so much as now; then the *Dedication* was left intire, as I had written it; but the *Preface* so mangled, altered, and considerably shortened, that I hardly knew it to be my own: but it being then

\* In the preface to her *Essays*.

published

“ published without a name, I was the less concerned : but  
 “ since notwithstanding the great care I took to conceal it,  
 “ 'tis known to be mine, I think myself obliged in my  
 “ own defence to take some notice of it.” The omission of  
 this *Preface*, which contained an answer to part of the *Sermon*, and gave her reasons for writing the *Poem*, had occasioned some people to make illnatured reflections on it. This put her ladyship upon justifying herself (in the preface to her *Essays*) and assuring her readers, “ there are no reflections  
 “ in it levelled at any particular persons besides the author of  
 “ the *Sermon*; him (says she) I only blame for his being too  
 “ angry, for his not telling us our duty in a softer, more  
 “ engaging way : address and good manners render reproofs  
 “ a kindness ; but where they are wanting, admonitions are  
 “ always taken ill : as truths of this sort ought never to be  
 “ concealed from us, so they ought never to be told us with  
 “ an indecent warmth ; a respectful tenderness would be more  
 “ becoming a messenger of peace, the disciple of an humble,  
 “ patient, meek, commiserating Saviour.” She wrote also,

*The Song of the three Children Paraphrased*: and many other poems upon various subjects, which are printed together, with the following title. *POEMS on several Occasions. By the Lady CHUDLEIGH. The third Edition corrected, London, 1722, 12mo.* Likewise,

*ESSAYS upon several Subjects, in Prose and Verse. Written by the Lady CHUDLEIGH, London, 1710, 8vo.*

These Essays are upon *Knowledge, Pride, Humility, Life, Death, Fear, Grief, Riches, Self-love, Justice, Anger, Calumny, Friendship, Love, Avarice, Solitude.* This performance is much admired ; and very justly ; for it may be observed, that there is not any appearance of false wit, or affected expressions, the common blemishes of this sort of writing. They appear to be, not the excursions of a lively

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imagination, which can often expatiate on the passions and actions of men, with small experience of either; so much as the deliberate results of a long exercise in the world, improved with reading, regulated with judgment; softened by good breeding, and heightened with sprightly thoughts and elevated piety. Her stile often runs of it self into a kind of poetic measure. Her soul was harmonious, no wonder her expressions are the same. This treatise is dedicated To her Royal Highness the Princess Sophia, Electress and Dutchess Dowager of Brunswick. On which occasion that excellent Princess, then in her 80th year, honoured her with the following epistle.

Madame Chudleigh,      A Hanover le 25 de Juin 1710.

Vous M'avez fait une tres grand Plaisir, de me faire connoître par vôtre agreable Livre, qu'il y a une Personne comme vous en Angletere, et qui a tant de Culture, qu'elle peut d'une si belle Maniere faire part de ses bon sentiments a toute la Terre. Pour Moy je ne pretens meriter les Louanges que vous me donnez, que par le cas que je fais de votre Merite, et de vos bon sentiments, qui me porteront toujours a vous estimer parfaitement, et a estre tout a fait.

Voutre affectionee Amie

A Madame Chudleigh

a vous rendre service,

a Londres.

SOPHIE ELECTRIE.

Lady Chudleigh,

Hanover, June 25th, 1710.

You have done me a very great pleasure in letting me know by your agreeable book that there is such a one as you  
in

in England, and who has so well improved herself, that she can in so fine a manner communicate her good sentiments to all the world. As for me, I do not pretend to deserve the commendations you give me, but by the esteem which I have of your merit, and of your good sense; which will induce me always perfectly to esteem you, and to be intirely

Your affectionate friend

To Lady Chudleigh

to serve you

in London.

SOPHIA 'ELECTRICE.

At the end of the second volume of the Duke of Whar-ton's *Poems*, are five letters from Lady Chudleigh, to the Reverend Mr. Norris of Bemerton, and Corinna, i. e. Mrs. Elizabeth Thomas.

She wrote several other things, which tho' not printed, are carefully preserved in the family, viz. Two *Tragedies*. Two *Opera's*. A *Masque*. Some of Lucian's *Dialogues*, done into verse. *Satyrical Reflections on Saqualio*, in imitation of one of Lucian's *Dialogues*, with several small poems on various occasions.

She had long laboured under the pains of a rheumatism, which had confined her to her chamber a considerable time before her death, which happened at Ashton in Devonshire, December the 15th, 1710, in the 55th year of her age: and lies buried there without either monument or inscription.

# HONOURABLE

## M<sup>RS.</sup> DUDLEYA NORTH.

**T**HE HONOURABLE Mrs. DUDLEYA NORTH was the younger of two daughters of the Right Honourable Charles Lord North, of Kirtling and Baron Grey of Rolleston, by Catherine the daughter of the Right Honourable William Lord Grey of Wark. She was born at Lord North and Grey's house in Leicester fields, in July 1675. This Lord North had two sons who were instructed in all necessary school learning by a private tutor in the house, before they were sent to the University of Cambridge, wherein at a proper age they were both admitted Noblemen of Magdalen College. In the course of their education at home, this lady, having a natural inclination to learning, whilst she was a girl, was desirous to learn Latin and Greek of the same person along with her brothers. Upon this foundation, as she advanced in years, she pursued her studies so assiduously and with such good success, that she quickly rendered those two languages familiar to her. But not content with that, she extended her views a great deal farther; and, after becoming intimately acquainted with the original language of the Old Testament; she gained by a long and severe course of study, a competent share of knowledge in the whole circle of Oriental learning. An evident proof of this, is that choice collection of books,

books, she died possessed of in that branch of literature; which, after her death, were, by her only surviving brother, the then Lord North and Grey, given to the Parochial library at Rougham in Norfolk, founded by the Honourable Roger North, Esq; for the use of the minister of that parish, and under certain regulations and restrictions; of the neighbouring clergy also, for ever. Amongst these there is in particular, one very neat pocket Hebrew Bible in 12mo. without points, with silver clasps to it, and bound in blue Turkey leather, in a case of the same materials, which she constantly carried to church with her. But this incessant as well as intense application to study, at length brought her into a consumptive disorder, which put a period to her valuable life; and she was translated from this, to a better, on the 25th of April, 1712; at her sisters house the Lady North and Grey, in Bond-street in London: her brother the Lord North and Grey being at that time in Flanders. On the second of May following, her corps was carried down to Kirtling, or Catlidge, in Cambridgshire, the ancient seat of the family, and, with all decent ceremony, suitable to her quality, interred amongst her ancestors in that church by her uncle the said Honourable Roger North, Esq; whom she had made the sole executor of her last will and testament.

In the first leaf of all the books that had been hers, when they were deposited in that library, this inscription was inserted.

E. Libris nobilis & eruditæ Virginis Dominæ Dudleyæ North, Filiæ ætate minoris prænobilis Caroli Domini North & Grey Baronis de Kirtling & Rolleston defuncti. Beneficio prænobilis Wilhelmi Domini North & Grey, ejus Filii natu maximi & hæredis; E. Concilio secretiori, & inter Locum tenentes Generalis Exercituum dominæ Annæ Dei Gratia Mag. Brit. Fran, & Hibern. Reginæ, Fidei Defensoris, &c.

ELIZA-

## ELIZABETH BLAND.

**T**HIS gentlewoman was remarkable both for her knowledge of the Hebrew Language, and for a peculiar skilfulness in the writing of it.

She was born about the time of the restoration of King Charles the second, and was the daughter and heir of Mr. Robert Fisher, of Long-acre in the parish of St. Martin in the Fields, in the county of Middlesex.

April 26, 1681, she was married to Mr. Nathaniel Bland, (then a linnen draper in London; afterwards Lord of the Mannor of Beeston, in the parish of Leeds, in the county of York, his paternal inheritance; where they resided many years) by whom she had six children, who all died in their infancy excepting one son named Joseph, and a daughter called Martha, who was married to Mr. George More of Beeston aforesaid. She was instructed in the Hebrew Language by the Lord Van Helmont, which she understood to such a degree of perfection, that she taught it to her son and daughter.

Among the curiosities of the Royal society, is preserved of her writing, a Phylactery in Hebrew, of which Dr. Grew has given us the following account. "It is only a single

\* See his account of the Rarities preserved at Gresham College, Fol. Lond. 1681. The Dr. observes "The original use of them to be for memento's: grounded on that command, Deut. 6. 8." *And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine Eyes.* "But they afterwards served more for ostentation; and at last for spells or Amulets. From whence also the use of charms amongst christians was first learned; and those who gave them called Phylacterii. Prohibited by the council in Trullo."

" scroll



“ scroll of parchment, three quarters of an inch broad, and  
 “ 15 inches long ; with four sentences of the law, (viz.  
 “ Exod. 13. from 7. to 11, and from 13, to 17, Deut. 6,  
 “ from 3, to 10, and 11, from 13, to 19,) most curiously  
 “ written upon it in Hebrew. Serarius from the Rabbies,  
 “ faith, that they were written severally upon so many scrolls.  
 “ And that the Jews do to this day wear them over their  
 “ foreheads in that manner. So that they are of several sorts  
 “ or modes, whereof this is one.” This was wrote at the  
 request of Mr. Thoresby\* ; and was given by her to that repository.

By the two pedigrees of the family, printed in Mr. Thoresby's *Ducatus Leodiensis*, pages 209, and 587, it seems that she was living in 1712.

This is all the account I have been able to procure, either of her, or her writings ; which probably were considerable, as her attainments in this one branch of learning were so complete.

\* Vid. *Ducatus Leodiensis*, p. 499.



HONOUR-

## HONOURABLE

M<sup>RS</sup>. MONK.

THIS lady was the daughter of the Right Honourable Lord Molesworth a nobleman of Ireland; and wife of George Monk, Esq. She, purely by the force of her own natural genius acquired a perfect knowledge of the Latin, Italian and Spanish tongues: and by a constant reading of the finest authors in those languages, became so great a mistress of the art of poetry, that she wrote many poems for her own diversion, yet, with such accuracy that they were deemed worthy of publication; and soon after her death were printed and published with the following title, *Marinda. Poems and Translations upon several Occasions, 8vo. Lond. 1716.* 'Tis addressed to her Royal Highness Carolina Princess of Wales, by a long dedication dated March 26, 1716, wrote by her father Lord Molesworth, who speaks of the poems and of the author in the following manner.

“ Most of them (says he) are the product of the leisure hours  
 “ of a young gentlewoman lately dead, who in a remote  
 “ country retirement, without any assistance but that of a  
 “ good library, and without omitting the daily care due to  
 “ a large family, not only perfectly acquired the several  
 “ languages here made use of, but the good morals and  
 “ principles contained in those books, so as to put them in  
 “ practice, as well during her life and languishing sickness  
 “ as at the hour of her death; in short, she died not only  
 “ like

“ like a *Christian* but a *Roman Lady*, and so became at once  
 “ the object of the *Grief* and *Comfort* of her relations. As  
 “ much as I am obliged to be sparing in commending what  
 “ belongs to me, I cannot forbear thinking some of these  
 “ circumstances uncommon enough to be taken notice of:  
 “ I loved her more *because she deserved it, than because she*  
 “ *was mine*, and I cannot do greater honour to her me-  
 “ mory, than by consecrating her labours, or rather her di-  
 “ version to your Royal Highness, as we found most of  
 “ them in her *scritore* after her death, written with her own  
 “ hand, little expecting; and as little desiring the publick  
 “ should have any opportunity either of applauding or con-  
 “ demning them.”

Mr. Jacob tells us<sup>r</sup> that those poems and translations shew the true spirit and numbers of poetry, a delicacy of turns, and justness of thought and expression. As this book is not very common; a short account of it may not be unacceptable to the reader. The most valuable poems in this collection are,

1. *Runway Love*. A translation from Tasso. In this piece Venus having lost Cupid, offers this reward for his apprehension.

And he that finds the boy shall have  
 The sweetest kiss I ever gave :  
 But he that brings him to my arms,  
 Shall master be of all my charms.

2. *An Eclogue in return to a Tale sent by a Friend*. This Mr. Jacob says, is an excellent piece.

3. *Masque of the Virtues against Love*. From Guarini.

<sup>r</sup> In his lives of the poets, Vol. II. p. 107.

H h h

4. *Human*

4. *Human Frailty.*
5. *On Providence.*
6. *The timorous Lover.* From Guarini.
7. *A Translation of part of the 5th Scene of the Second Act of Pastor-Fido.*
8. *A Pastoral Dialogue.* From the Spanish.
9. *On a Lady's Statue in Marble.*
10. *Sonetto.* From Guarini.
11. *Canzone.* From Petrarch.
12. *An Epistle to Marinda.* This poem begins thus,

A just applause, and an immortal name  
 Is the true object of the poet's aim ;  
 In quest of this they boldly quit the Shore,  
 And dangerous seas and unknown lands explore.  
 In the whole plan their interest has no share,  
 The goods of fortune are beneath their care ;  
 They on the smoke of publick incense live,  
 Look down on wealth, and think it mean to thrive.

13. *To Marinda.* A Puerperium.
14. *Canzone of Monsignor Della Casa.*
15. *A Dialogue between Lucinda and Strephon, on a Butterfly that reviv'd before the Fire, and afterwards flew into it and was burnt.*
16. *An Ode on the late Queen's Birth-Day.*
17. *On sight of the present Empress of Germany.*
18. *Madrigals in imitation of the Italian.*
19. *A Translation from Tasso.* Gierusalemme Liberata.
20. *Upon Orpheus and Euridice.* From the Spanish.
21. *Moceli.* A Poem, Addressed to Colonel Richard Moleworth, at the Camp at Pratz del Rey, in Catalonia. An.  
 1711.

The

The following epitaph on a lady of pleasure, was written by her.

O'er this marble drop a tear,  
Here lies fair Rosalinde,  
All mankind was pleas'd with her,  
And she with all mankind.

And likewise this epigram upon a lady of the same character.

Cloe her gossips entertains  
With stories of her child-bed pains,  
And fiercely against Hymen rails ;  
But Hymen's not so much to blame :  
She knows, unless her mem'ry fails,  
E'er she was wed, 'twas much the same.

The following verses were wrote by her (as I am inform'd) on her death-bed at Bath, to her husband in London.

Thou, who dost all my worldly thoughts employ,  
Thou pleasing source of all my earthly joy :  
Thou tend'rest husband, and thou best of friends,  
To thee this first this last adieu I send.  
At length the conqueror death asserts his right,  
And will for ever veil me from thy sight.  
He woos me to him with a chearful grace ;  
And not one terror clouds his meagre face.  
He promises a lasting rest from pain ;  
And shews that all life's fleeting joys are vain.  
Th'eternal Scenes of Heaven he sets in view,  
And tells me that no other joys are true.

H h h 2

But

But love, fond love, would yet resist his power ;  
Would fain a while defer the parting hour :  
He brings thy mourning image to my eyes,  
And would obstruct my journey to the skies.  
But say, thou dearest, thou unwearied friend ;  
Say, shouldst thou grieve to see my sorrows end ?  
Thou knowst a painful pilgrimage I've past ;  
And shouldst thou grieve that rest is come at last ?  
Rather rejoice to see me shake off life,  
And die as I have liv'd, thy faithful wife.

She died about the year 1715.



ELIZA-

## ELIZABETH BURY.

**E**LIZABETH BURY was born (about) the beginning of March, 1644, at Clare in the county of Suffolk, and was baptized the twelfth of the same month. Her father was Captain Adams Lawrence of Lynton in Cambridgeshire, a person of great integrity. Her mother was Mrs. Elizabeth Cutts, daughter of Henry Cutts, Esq; of Clare aforesaid.

As she had such talents, and such a temper, in the use of them, as made her conversation greatly valued by all her acquaintance; so she was never shy of affording them that pleasure; being never reserved, but when she thought her company disagreeable, or she could profit herself more by her own thoughts, than by the discourse of others.

She has been often taken notice of as a person of uncommon parts, ready thought, quick apprehension, and proper expression: she was always very inquisitive into the nature and reason of things, and thought herself greatly obliged to any that would give her instruction.

In common conversation, upon the flirts and banters of others, she had often such sharp turns, and ready replies, that were very surprizing; and yet mollify'd, with such art, and air, and ingenuity, that they could very seldom be resented by any.

In writing of letters, she had a great aptness and felicity of expression; and was always thought so close and pertinent  
and

and full to the purpose ; and withal so serious, and spiritual, that her correspondence was greatly valued, by some of the brightest minds, even in very distant countries.

Her genius, led her to the study of almost every thing, having such a natural capacity accompanied with a very faithful and retentive memory ; and taking such a continual pleasure in reading and conversation, she soon became mistress (in some measure) of any thing she aimed at.

She often diverted herself with philology, philosophy, history, ancient and modern ; sometimes with musick, vocal and instrumental ; sometimes with heraldry, globes and mathematicks ; sometimes with learning the French tongue, (chiefly for conversation with French Refugees, to whom she was an uncommon benefactress) but especially in perfecting herself in Hebrew ; which by long application and practice, she had rendered so familiar and easy to her, as frequently to quote the original in common conversation, when the true meaning of some particular texts of scripture depended on it. She made very critical remarks upon the idioms and peculiarities of that language, which after her decease were found amongst her papers.

Another study she took much pleasure in was anatomy and medicine, being led and prompted to it by her own ill health, and partly from a desire of being useful amongst her neighbours : in this she improved so much, that many of the greatest masters of the faculty have been often startled, by her stating the most nice and difficult cases, in such proper terms, as could have been expected only from men of their own profession ; for she had a surprizing knowledge as they have often owned of the human body, and of the *Materia Medica*.

But however she diverted herself with these, yet her constant favourite and darling study was divinity ; especially the  
holy



holy scriptures, having from her very childhood taken God's Testimonies for the *Men* of her *Counsel*. And next to the holy scriptures, there was not any one book she so much valued as Mr. Henry's *Annotations*. To this and some books in practical divinity, she devoted most of her secret and leisure hours.

But notwithstanding all her knowledge, and unusual attainments, in so many professions, faculties, kinds of literature, and most important truths of religion, she would always confess and bewail her own ignorance, and that she knew little in comparison of what others did, or what she ought to have known, in any of these matters.

She would often regret, that so many learned men should be so uncharitable to her sex, as to speak so little in their mother tongue, and be so loath to assist their feeblenesses.

When they were in any wise disposed to an accurate search into things curious or profitable, as well as others; especially (as she often argued) since they would all so readily own, that souls were not distinguished by sexes. And therefore she thought it would have been an honourable pity in them to have offered something in condescension to their capacities. And as to herself, she would always speak with the greatest thankfulness, of her singular obligations to her father Bradshaw, Dr. Fulwood, and some others, for the ready and kind assistance they gave her, in all her applications to them, in order to the little light and knowledge she had attained in such things.

She was very charitable to the poor, sparing no pains, nor grudging any charges (in her widow-state) to carry on her designs for the relief of miserable families, exil'd for religion; for erecting of charity-schools, to educate the poor; for the maintenance of ministers and candidates; and for a stock of bibles and practical books, to be distributed as she should see occasion.

occasion. So many long and expensive journeys she had taken in promoting these charitable designs amongst her acquaintance, that she had sometimes this pleasant remark upon herself, "I have acted the part of a beggar so long, that I am now almost really one my self." She very much approved of every one's devoting a certain part of their estates to pious and charitable uses; for then, says she, "they will not grudge to give out of a bag that is no longer their own." And as to such as had no children, she thought it was reasonable they should appropriate a fourth part of their neat profit (as well as she) to such necessary purposes.

She was very exemplary in her devotions, and would often say, "She would not be hired out of her closet for a thousand worlds." She never enjoyed such hours of pleasure, and such free and intimate communion with God, as she had there; and wondered how any could by an omission of duty, deprive themselves of one of the greatest privileges allowed to men: frequently affirming, that, "she would not lose her morning hours with God, tho' she were sure to gain the whole world by it:" she grudged that the poorest labourer should be ever found at his work before her. And even from her youth, agreed it with her servant, under great penalties upon herself, that she would rise every morning at four of the clock for her closet. Which was her practice from the eleventh year of her age; and at five (if sickness or pain did not prevent her,) for betwixt twenty and thirty of the last years of her life.

She carefully endeavoured to improve the day in company and conversation with her friends, was always well furnished with matter of useful discourse, and could make very happy transitions from worldly to serious talk: but yet would often complain of the loss of much precious time in giving and receiving visits; and say, she could not be satisfied with such a life,

life, wherein she could neither do nor receive good, but must keep to her closet and her book. She often remark'd it in her accounts, "entertain'd very kindly at such and such houses, but no good done to herself or others." And sometimes when she returned from unprofitable Company, would complain, "That though she had struck fire so often, yet it always fell upon wet tinder."

Her first marriage was to Griffith Lloyd, Esq; of Hemmingford Grey, in Huntingdonshire, on the first of February 1667, in the twenty third year of her age. He was a Gentleman of good reputation and estate, of great usefulness in his country, whilst in commission of the peace; and afterwards as a reconciler of differences, and common patron of the oppressed: He was one of a very active and generous spirit, a person of great piety, singular temper, and steady faithfulness to his friends. They lived together about fifteen years (to April 13, 1682) with such a mutual love and pleasure, as to be particularly taken notice of by all their neighbours.

Her second marriage was to Mr. Samuel Bury (a dissenting minister) on May 29, 1697. With this gentleman she lived very happily until the 11th of May, 1720, at which time being at Bristol, and having arrived at the seventy seventh year of her age, after a short illness of a few days, she joyfully surrendered up her pious soul to God that gave it; and left this world at last without either sigh or groan, and with the pleasantest smile that ever was observed in her countenance before. Dr. Watts alludes to this in the following elegant manner, in his elegy on her death\*.

But ne'er shall words or lines or colours paint  
Th' immortal passions of th' expiring faint.

\* Printed at the end of Mrs. Bury's *Diary*.

What *beams of joy* (angelick airs) arise  
 O're her pale cheeks, and sparkle thro' her eyes,  
 In that dark hour! how all serene she lay,  
 Beneath the openings of celestial day!  
 Her soul retires from sense, refines from sin,  
 While the descending glory wrought within;  
 Then in a sacred calm resign'd her breath,  
 And as her eye-lids clos'd, she smil'd in death.

She left behind her a large diary, which has been abridg'd and publish'd \* by her beloved and mournful comfort Mr. Bury: From his account of her I acknowledge my self to have taken this, which is now offered to the publick. In which, if I have omitted many things that are material, I must beg the same excuse for myself which he has made in his preface to that work, viz. that he found it absolutely necessary to omit many things truly valuable, or else the work must have swell'd to an improper size.

Amongst her miscellaneous papers were the following discourses. *Meditations on the Divinity of the Holy Scriptures. The several Parts of the Creation. The Extent, Efficacy and Mystery of Providence. A Believer's Union with Christ. His Communing with his own Heart. His walking with Good. His regulating his Thoughts, Affections, Speech and Actions. The whole Duty and Happiness of Man. The grand Treasure of all Scripture Promises. The unreasonableness of Fretting against GOD. The Mansion of the Soul of Man. The Resurrection of the Body.* Together with her *Critical Observations in Anatomy, Medicine, Mathematicks, Musick, Philosophy, Rhetorick.*

\* Oct. Bristol, 1721.

I will

I will conclude the character of this learned and virtuous gentlewoman with part of Dr. Watts's elegy on her much lamented death; as being a beautiful summary of her excellencies; where hinting at her *Diary* he thus proceeds.

—————Behold her here;  
 How just the form how soft the lines appear!  
 The features of her soul without disguise,  
 Drawn by her own blest'd pen, a sweet surprize  
 To mourning Friends. The partner of her cares  
 Seiz'd the fair piece, and wash'd it o'er with tears,  
 Dress'd it in flowers then hung it on her urn;  
 A pattern for the sex in ages yet unborn.

Daughters of *Eve*, come, trace these heavenly lines,  
 Feel with what power the bright example shines;  
 She was what you should be. Young virgins, come  
 Drop a kind tear, and dress you at her tomb:  
 Gay silks and diamonds are a vulgar road;  
 Her radiant virtues should create the mode.  
 Matrons attend her hearse with thoughts refin'd,  
 Gaze and transcribe the beauties of her mind,  
 And let her live in you. The meek the great;  
 The chaste and free; the chearful and sedate;  
 Swift to forgiveness, but to anger slow;  
 And rich in learning, yet averse to show;  
 With charity and zeal that rarely join,  
 And all the human graces and divine,  
 Reign'd in her breast; and held a pleasing strife  
 Thro' every shifting scene of various life,  
 The maid, the bride, the widow, and the wife.

Iii 2

Nor

Nor need a manly spirit blush to gain  
 Exalted thoughts from her superior vein.  
 Attend her hints, ye sages of the schools,  
 And by her nobler practice frame your rules.  
 Let her inform you to address the ear  
 With conquering suasion, or reproof severe,  
 And still, without offence. Thrice happy soul,  
 That could our passions and her own controul!  
 Could weild and govern that unruly train,  
 Sense, fancy, pleasure, fear, grief, hope and pain,  
 And live sublimely good! behold her move  
 Thro' earth's rude scenes, yet point her thoughts above :  
*Seraphs on earth pant for their native skies;*  
*And nature feels it painful not to rise.*

Ye venerable tribes of holy men,  
 Read the devotions of her heart and pen,  
 And learn to pray and die. *Burissa* knew  
 To make life happy and resign it too.  
 The soul that oft had walk'd th' *etherial* road,  
 Pleas'd with the summons, took her farewell sight to God.



ANNE

## A N N E

## COUNTESS OF WINCHELSEA.

**A**NNE Countess of Winchelsea, a lady of an excellent Genius, especially in poetry, was daughter of Sir William Kingsmill, of Sidmanton, in the County of Southampton, Knight. She was maid of honour to the Dutchess of York, second wife to King James the second; and was afterwards married to Heneage, second son of Heneage Earl of Winchelsea, by lady Mary, second daughter of William Seamour, Duke of Somerset; which Heneage was, in his Father's life-time, Gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, succeeded him in the title of Earl of Winchelsea. One of the most considerable of the Countess of Winchelsea's poems was that upon the *Spleen*, printed in *A new Miscellany of Original Poems on several Occasions*, publish'd by Mr. Charles Gildon, at London 1701, in 8vo. That poem occasioned another of Mr. Nicholas Rowe's, intitled, *An Epistle to Flavia on the sight of two Pindaric Odes on the Spleen and Vanity, written by a Lady to her Friend*. A collection of her poems was printed at London 1713, in 8vo. containing likewise a Tragedy never acted, intitled *Aristomenes*. A great number of her poems still continue unpublish'd in the hands of the Reverend Mr. Creake

Creake, and some in the possession of the Right Honourable the Countess of Hertford. Some of which are printed in the last edition of Bayle's Historical Dictionary, &c. As that vast and expensive performance is in but very few hands, I will here transcribe from thence a specimen of her talents this way, which was wrote in answer to the following address.

To lady Winchelsey, occasioned by four verses in the Rape of the Lock: By Mr. Pope.

In vain you boast poetic names of yore,  
And cite those Sapphoes we admire no more:  
Fate doom'd the fall of ev'ry female wit,  
But doom'd it then when first Ardelia writ.  
Of all examples by the world confest  
I knew Ardelia could not quote the best,  
Who like her mistress, on Britannia's throne  
Fights and subdues, in quarrels not her own.  
To write their praise you but in vain essay;  
Even while you write, you take that praise away:  
Light to the stars the sun does thus restore,  
And shines himself, 'till they are seen' no more.

Lady Winchelsea's Answer to the foregoing verses.

Disarm'd with so genteel an air,  
The contest I give o're;  
Yet Alexander have a care,  
And shock the sex no more.  
We rule the world our life's whole race,  
Men but assume that right;  
First slaves to ev'ry tempting face,  
Then martyrs to our spite.  
You of one Orpheus sure have read,  
Who would like you have writ

Had



Had he in London town been bred,  
 And polish'd to his wit;  
 But he poor soul thought all was well,  
 And great should be his fame,  
 When he had left his wife in hell,  
 And birds and beasts could tame.  
 Yet venturing then with scoffing rhimes  
 The women to incense,  
 Resenting heroines of those times  
 Soon punish'd his offence.  
 And as the Hebrus roll'd his scull,  
 And harp besmear'd with blood,  
 They clashing as the waves grew full  
 Still harmoniz'd the flood.  
 But you our follies gently treat,  
 And spin so fine the thread,  
 You need not fear his aukward fate,  
 The lock won't cost the head.  
 Our admiration you command  
 For all that's gone before;  
 What next we look for at your hand  
 Can only raise it more.  
 Yet sooth the ladies I advise  
 (As me to pride has wrought,)  
 We're born to wit, but to be wife  
 By admonitions taught.

She died without issue, on the fifth day of August, 1720.

The reader is oblig'd to the authors of the *General Dictionary* for this account of lady Winchelsea.

LADY

L A D Y  
N O R T O N.

**F**RANCES LADY NORTON was born about the middle of the seventeenth century ; and was descended from the ancient and genteel family of the Frekes, in the county of Dorset. By her writings she seems to have been educated in the Greek and Latin tongues. She was married first to Sir George Norton of Abbots Leigh, in the county of Somerset, Knight, by whom she had three children, George and Elizabeth, who died young, and are interred in Westminster Abbey ; and Grace, an excellent lady, and of uncommon abilities ; who was married to Sir Richard Gethin, of Gethin Grot, in Ireland, Baronet, and died in the very flower of her age ( as may be seen under the year 1697 ) to the inexpressible grief of her mother lady Norton. In order to alleviate the sorrow she had conceived by this her invaluable loss, lady Norton engaged herself in drawing up two books, which bear the following titles. *The Applause of Virtue. In four Parts. Consisting of several Divine and Moral Essays towards the obtaining of true Virtue.* By the Lady Norton. 4to. London,

1705.

1705. This treatise is dedicated to her cousin, Madam Freke of Shroten: and contains 262 pages. *Memento Mori: Or Meditations on Death. By the Lady Norton. 4to. London, 1705.* This discourse is dedicated to her cousin the Hon. Mrs. Elizabeth Hamilton, and contains 108 pages. Those pious performances are an ample testimony of her learning; and shew her to have been well read in the best primitive fathers, philosophers, &c. which she perpetually quotes to illustrate her subject; and indeed to very good advantage: nor are they less demonstrative of her own good sense, and most exalted piety; there being the most lively image of a devout soul in every page of her works. This very commendable employment was the method she made choice of to mitigate her sorrow. And doubtless she could not possibly have chosen any better. Her pious disposition under the direction of so good an understanding, could not fail of giving her a due sense of her duty: one main part of which is to submit with patience to the various dispensations of providence, and to acquiesce at least, if we do not see reason to rejoice in whatsoever he is pleased to allot us. Very few people seem to have been better prepared for such holy contemplations than this worthy lady; for having added to her own piety a large acquaintance with the best authors on divine subjects, she became well qualified for the most elevated speculations; and for the regular and due performance of all the duties of religion, which she seems to have practised with an ardency and purity of zeal, equal to that of those primitive writers she was so conversant in. I have been informed by a very worthy lady<sup>c</sup>, that there are still remaining at Abbots-Leigh, several pieces of furniture of her own working, with many de-

<sup>c</sup> Mrs. Trenchard, in a letter to me, dated June the 8th, 1745.

vout sentences wrought on them, which plainly shew the constant object of her thoughts : herein imitating St. Augustine, who had many pious sayings of the Royal Psalmist written about his bed. It would be almost endless to recount her many excellent sayings, and seasonable admonitions which she gave to her friends and acquaintance. She would say, " Prayer is the great duty and the greatest privilege of a christian ; 'tis his intercourse with God, his sanctuary in trouble, his remedy for sins, his cure of griefs. Prayer is the ascent of the mind to God, a petitioning for such things as we need for our support : it is an abstract or summary of christian religion and divine worship, confessing God's power and mercy : it celebrates his attributes, confesseth his glory, reveres his person, implores his aid, and gives thanks for his blessings : 'tis an act of charity, for it prays for others : 'tis an act of repentance, when it confesseth and begs pardon for our sins, and exercises our grace according to the design of the man and the manner of the prayer. In praying we imitate the employment of angels and beatified spirits, by which we ascend to God in spirit whilst we remain on earth. We speak to God in prayer, when the tongue is stilled with the approachings of death : prayer can dwell in the heart, or by the eye, by a thought or groan : prayer of all actions of religion, is the last alive, and it serves God without circumstances and exercises material to the last breath." Thus amiably and pathetically would she discourse on the efficacy of prayer. Among a thousand things of the like nature, upon other religious subjects she would say, " The quintessence of all wisdom is to prepare for death ; it is the business we should learn all our lives to exercise ; the faults therein committed are irreparable, and the loss without recovery. We should no more  
confide

“ confide in the prosperity of the world than to a still sea  
“ which in a great calm oft-times prefageth the near ap-  
“ proaching tempest ; to declare that in good we should  
“ live in distrust of ill : and in evil in hopes of good ; but  
“ in both the one and the other ever in equality. This  
“ is verily one of the master-pieces of wisdom which God  
“ imparteth greatly to a resigned spirit. Death meets us  
“ every where, and is procured by every instrument, and  
“ in all chances, and enters in by many doors, by vio-  
“ lence and secret influences. Therefore ought we to be  
“ continually preparing for that most important hour, by holi-  
“ nefs and purity of life ; by charity, humility, repen-  
“ tance, &c.”

All I can say farther of this pious lady is, that her bounty to the church was very extensive : That she married to her second husband colonel Ambrose Norton : and to her third, Mr. Jones : and that she was living (in an advanced age) about the year 1720.



## CATHERINE BOVEY.

NOTwithstanding I am not positively assured that this worthy gentlewoman was either a linguist or writer, yet I cannot by any means think she ought to be omitted in these memoirs. For as her extraordinary merit, her exemplary life, and the noble use she made of an ample fortune, demand for her an honourable place among the female worthies; so her great genius and good judgment improved by reading the finest authors, and the wit and elegance of her conversation, which has been so much admired and celebrated by the best judges, may justly intitle her to a character among the learned; and if she was not a writer, may at least make us wish that she had been so. She was the daughter of John Riches, Esq; of London, Merchant. At the age of fifteen, she was married to William Bovey, Esq; who was Lord of the Mannor of Flaxley in Gloucestershire, a gentleman of a very plentiful fortune.

The author of *The New Atalantis*<sup>4</sup>, gives the following elegant and just description of her.—“ Her person has as many charms as can be desired.—She is one of those lofty, black, and lasting beauties, that strikes with reverence, and yet delight; there is no feature in her face, nor any thing in her person, her air, and manner, that could be

<sup>4</sup> Vol. III. p. 209. Edit. 1736.

“ exchanged

“ exchanged for any others, and she not prove a loser : then  
 “ as to her mind and conduct, her judgment, her sense, her  
 “ steadfastness, her reading, her wit and conversation, they  
 “ are admirable ; so much above what is most lovely in the  
 “ sex, that shut but your eyes, (and allow for the musick  
 “ of her voice) your mind would be charmed, as thinking  
 “ your self conversing with the most knowing, most refined  
 “ of yours ; free from all levity and superficialness, her sense  
 “ is solid and perspicuous.—She is so neat, so perfect, an  
 “ œconomist, that in taking in all the greater beauties of  
 “ life, she does not disdain to stoop to the most inferior ; in  
 “ short, she knows all that a man can know, without de-  
 “ spising what, as a woman, she should not be igno-  
 “ rant of.

“ Inimitable has been her conduct, and 'tis owing to  
 “ her prodigious modesty alone, that the whole eastern em-  
 “ pire does not sound her glory. She has desired to live  
 “ unknown, and has confined herself to a narrow part of  
 “ it, else her fame had been as diffusive as her merit ;  
 “ wisely declining all publick assemblies, she is contented  
 “ to possess her soul in tranquillity and freedom at home,  
 “ among the few happy she has honoured with the name  
 “ of friends.”

At the age of twenty two, she was left a widow, without  
 children, and in very plentiful circumstances : and being like-  
 wise, certain of being heiress to her father, a gentleman of  
 great riches, these things added to her abovementioned illu-  
 strious and amiable qualities, gained her crouds of admirers.  
 “ Since her widowhood (says the abovementioned ingenious  
 “ writer) she has been the perpetual mark of those who  
 “ wanted fortune, and of such who aspired at possessing  
 “ merit and beauty ; a croud of undeservers, a train of de-  
 “ servers : the distinguishing adore her perfections, the gene-  
 “ rality

“rality worship her possessions. Many are her personal  
 “lovers, and who even deserve to be beloved; but her resolution no more to inflave herself, has left them small part  
 “to hope in her favour, all in her esteem.” She chose rather to remain in a state of widowhood, that she might be certain to meet with no interruption in the distribution of her great riches, which she employed to the best purposes, viz. to various works of piety; to divers kinds of charity; to hospitality; and to the encouragement and advancement of learning, &c. And notwithstanding the disadvantages of her education, in not being instructed in the learned languages; yet by often conversing with some of the most learned men of the age; and by her retired way of life, and intense application to study, she attained to a very great share of learning, knowledge and judgment. Of this we are assured by Mr. (afterwards Sir Richard) Steele, who in a dedication \* to Mrs. Bovey, informs his readers, by telling her, “that instead of assemblies, books and solitude were her  
 “choice, and that she had gone on in the study of what she  
 “should be, rather than attend to the celebration of what  
 “she was. Thus (says he) with the charms of the fairest  
 “of your own sex, and knowledge not inferior to the  
 “more learned of ours, a closet, a bower, or some beauteous  
 “scene of rural nature, has constantly robbed the world of  
 “a ladies appearance, who never was beheld but with  
 “gladness to her visitants, nor ever admired but with pain  
 “to herself.

“But a constant distribution of large charities, a search for  
 “objects of new bounty, and a skilful choice of modest  
 “merit, or suffering virtue, touch the souls of those who

\* Vid. the epistle dedicatory, prefixed published by Mr. Richard Steele, London, 1714. to the second vol. of *The Ladies Library*,

“partake



“ partake your goodness too deeply to be born without inquiring for, and celebrating their benefactors: I should be loath to offend your tenderness in this particular, but I know, when I say this, the fatherless and the widow, the neglected man of merit, the wretch on the sick bed, in a word, the distressed under all forms, will from this hint learn to trace the kind hand which has so often as from Heaven, conveyed to them what they have asked in the anguish of soul, when none could hear, but He who has blessed you with so ample a fortune, and given you a soul to employ it in his service.” Thus far this elegant writer. And the incomparably learned Dr. Hickes being truly sensible of her great merit, did in a most elaborate and learned performance<sup>1</sup>, printed long before her death, thus express his esteem for her.

Præstantissima & honestissima matrona *Catherina Bovey* de *Flaxley* in agro Gloucestriensi, *Angliæ nostræ Hypatia Christiana*, de qua nulla laus tam modice, quin ejus summam graviter offendat modestiam; nec tam alte & magnifice dici potest, quin eam virtutes ejus æquent, si non exsuperent.

It were easy to enlarge on a character whose worth was so generally known, and well attested, and which shewed it self not merely in a probable appearance, but in a real exercise of the greatest virtues: but as the remaining part of her character may be much better learnt from her monumental inscriptions, than from any thing I can say; I shall rather chuse to finish this short account of her by giving compleat transcripts of both.

<sup>1</sup> See the Dr's preface to his *Linguarum Septentrionalium Thesaurus*, &c. p. 47.

On

On a beautiful honorary marble monument erected in the abby church of Westminster is the following inscription.

*To the Memory of Mrs. Catherine Bovey, whose person and understanding would have become the highest rank in female life, and whose vivacity would have recommended her in the best conversation; but by Judgment as well as inclination, she chose such a retirement as gave her great opportunities for reading and reflection, which she made use of to the wisest purposes of improvement in knowledge and religion; upon other subjects she ventured far out of the common way of thinking; but in religious matters she made the holy scriptures, in which she was well skilled, the rule and guide of her faith and actions, esteeming it more safe to rely upon the plain word of God, than to run into any freedoms of thought upon revealed truths; the great share of time allowed to her closet was not perceived in her æconomy, for she had always a well-ordered, and well-instructed family from the happy influence as well of her temper and conduct, as of her uniform and exemplary christian life. It pleased God to bless her with a considerable estate, which, with a liberal hand, guided by wisdom and piety, she employed to his glory and the good of her neighbours. Her domestick expences were managed with a decency and dignity suitable to her fortune, but with a frugality that made her income abound to all proper objects of charity, to the relief of the necessitous, the encouragement of the industrious, and the instruction of the ignorant. She distributed not only with cheerfulness, but with joy, which upon some occasions of raising and refreshing the spirit of the afflicted, she could not refrain from breaking forth into tears, flowing from a heart thoroughly affected with compassion and benevo-*

benevolence. Thus did many of her good works, while she lived, go up as a memorial before God; and some she left to follow her.

She died January 21, 1726, in the 57th year of her age, at Flaxley, her seat in Gloucestershire; and was buried there, where her name will be long remembered; and where several of her benefactions at that place as well as others, are more particularly recorded.

Under it on a white marble.

This monument was erected with the utmost respect to her memory and justice to her character, by her executrix, Mrs. Mary Pope, who lived with her near forty years, in perfect friendship, and never once interrupted, till her much lamented death.

The inscription on her monument at Flaxley in Gloucestershire.

In the vault near this chapel is reposed the body of Mrs. Catherine Bovey, daughter of John Riches, Esq; of London, merchant.—She was married to William Bovey, Esq; Lord of the Mannor of Flaxley, at the age of fifteen, and was left a widow, without children, at the age of 22, and continued so all the rest of her life.—She entertained her friends and neighbours with a most agreeable hospitality, but always took care to have a large reserve for charity, which she bestowed not only on such occasions as offered, but studied how to employ it so, as to make it most useful and advantageous. Her disposition to do good was so well known in the district about her,

L 11

that

that she easily became acquainted with the circumstances of those that wanted. And as she preserved many families from ruin by reasonable loans or gifts, so she conveyed her assistance to some of the better rank, in such a manner, as made it doubly acceptable. How far her bounty extended was known to herself alone, but much of it appeared to her honour and God's glory in frequent distributions to the poor, and especially to the charity-schools round about the country; relieving those in prison, and delivering many out of it; in contributing to churches of the English establishment abroad, as well as aiding several at home, in cloathing and feeding her indigent neighbours, and in teaching their children, some of whom every Sunday by turns, she entertained at her house, and condescended to examine them herself.—Besides this continual, it might be said this daily course of liberality during her life, she bequeathed at her death, towards the founding a college in the Island of Bermuda, 500 l. —To the grey-coat hospital in St. Margarets Westminster, 500 l. —To the blue-coat hospital in Westminster, 200 l. —To the charity-school of Christ's Church parish in Southwark, 400 l. —To augment the living of this place, 1200 l. —To put out poor children of this parish apprentices, the interest of 400 l. for ever; of which sum 160 l. had been given by Mr. Clarke and Mr. Bovey.—To be distributed as her executrix should think fit; among those whom she had put out apprentices in her lifetime, 400 l.

Lastly, she design'd the re-building of this Chapel, which pious design of hers was executed by Mrs. Mary Pope.

MARY

## MARY ASTELL.

**T**HIS great ornament of her sex and country, was born at Newcastle upon Tyne, in the county of Northumberland, about the year 1668; and was the daughter of — Astell, merchant, in that place. She was very genteely educated; and taught all the accomplishments which are usually learned by young gentlewomen of her station: and altho' she proceeded no farther in the languages at that time, than the learning of the French tongue; yet she afterwards gain'd some knowledge in the Latin. And having a piercing wit, a solid judgment, and tenacious memory, she made herself a complete mistress of every thing she attempted to learn with the greatest ease imaginable.

Her excellent natural parts and great propensity to learning, being observ'd by an uncle who was a clergyman, he generously undertook to be her preceptor: under his tuition she made a considerable progress in philosophy, mathematics, and logic.

At about twenty years of age she left Newcastle and went to London, where, and at Chelsey, she spent the remaining part of her life. Here she prosecuted her studies very assiduouſly, and in a little time made great acquisitions in the abovementioned sciences.

The learning and knowledge which she had gained, together with her great benevolence and generosity of temper,

per, taught her to observe and lament the loss of it in those of her own sex: the want of which, as she justly observed, was the principal cause of their plunging themselves into so many follies and inconveniences.

To redress this evil as much as lay in her power to do, she wrote and publish'd an ingenious treatise, intitled, *A Serious Proposal to the Ladies, for the Advancement of their true and greatest Interest, &c.* And some time after came out a second part, with this title, *A Serious Proposal to the Ladies, Part the Second: Wherein a Method is offered for the Improvement of their Minds.* Both those performances were printed together, in 12mo. at London, 1697. These books contributed not a little towards awakening their minds, and lessening their esteem for those trifling amusements which steal away too much of their time; and towards putting them upon employing their faculties the right way, in the pursuit of useful knowledge. Nay, the scheme given in her proposal, seemed so reasonable, and wrought so far upon a certain great lady, that she had designed to give ten thousand pounds towards erecting a sort of college for the education and improvement of the female sex: and as a retreat for these ladies who nauseating the parade of the world, might here find a happy recess from the noise and hurry of it. But this design coming to the ears of Bishop Burnet, he immediately went to that lady, and so powerfully remonstrated against it, telling her it would look like preparing a way for *Popish Orders*, that it would be reputed a *Nunnery*, &c. that he utterly frustrated that noble design.

Soon after the publication of the first part of her *Proposal*, &c. the Rev. Mr. John Norris published his *Practical Discourses upon Several Divine Subjects*.—Which being very carefully perused by Mrs. Atell, raised several doubts and scruples in  
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her concerning the *Love of God*.—She address'd herself to that excellent Divine for the solution of those difficulties. This occasioned the passing of several excellent letters between them upon that subject: which being thought worthy of seeing the light by so proper a judge as Mr. Norris, at his importunity she at last consented they should be made publick; tho' without disclosing so much as the initial letters of her name. The same modesty she used in the publication of all her other works; being extremely fond of obscurity, which she courted and doted on beyond all earthly blessings; and was as ambitious to slide gently through the world, without so much as being seen or taken notice of, as others are to bustle and make a figure in it. She wrote an elegant preface, which, with another drawn up by Mr. Norris, are prefixed to this work, which bears the following title. *Letters concerning the Love of God, between the Author of the Proposal to the Ladies, and Mr. John Norris: Wherein his late Discourse, shewing that it ought to be entire and exclusive of all other Loves, is cleared and justified. Publish'd by J. Norris. M. A. Rector of Bemerton near Sarum. London, 1695. 8vo.*

Notwithstanding her great care to conceal herself, her name was soon discovered and made known to several learned persons, whose restless curiosity would otherwise hardly have been satisfied. Those letters have been much applauded for their good sense, sublime thoughts and fine language. And if there was nothing more remaining of this worthy gentlewoman's performances, this alone would perpetuate her memory to latest posterity. In all her writings which I have seen, but particularly in those letters to Mr. Norris, there is such a peculiar grace and excellency of style and thought, that what was once said of the works of Gregory Nazianzen, may very justly be applied to her, viz. That she

she never tires her readers, but always dismisseth them with a thirst after more. As a testimony of this, let Mr. Norris be my voucher, who in his preface to those letters addresses her in the following manner.—“ Madam, there  
“ are some pleasures that are always short, if time be  
“ their measure; and were your discourses here never so  
“ prolix, I should still think and be ready to complain  
“ they were done too soon, so great and noble is the subject, and so admirable both your thoughts and expressions upon it; such choiceness of matter, such weight of  
“ sense, such art and order of contrivance, such clearness  
“ and strength of reasoning, such beauty of language, such address of stile, such bright and lively images and colours of things, and such moving strains of the most  
“ natural and powerful oratory, and all this season’d with  
“ such a tincture of piety, and seeming to come from a  
“ true inward vital principle of the most sincere and settled devotion.” And a little after, he adds, “ Madam, I  
“ am very sensible what obligations I am under to you  
“ for the privilege of your excellent correspondence, though  
“ I can never hope that my thanks should ever equal either the pleasure or the advantage I have received by  
“ it, or that I should be ever able to express the value I  
“ set upon your letters, either as to their ingenuity, or  
“ their piety. The former of which might make them  
“ an entertainment for an angel, and the latter sufficient  
“ (if possible) to make a saint of the blackest devil. I  
“ am sure for my own part, I have particular reason to  
“ thank you for them, having received great spiritual comfort and advantage by them, not only heat but light,  
“ intellectual as well as moral improvement; for, (as many discourses as there are upon the subject) to  
“ my knowledge I never met with any that have so  
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“enlighten’d my mind, enlarg’d my heart, so enter’d and  
“took possession of my spirit, and have had such a general and commanding influence over my whole soul as  
“these of yours.”

I cannot find that she either wrote or publish’d any thing in seven years after the writing of these letters; excepting the second part of her *Proposal to the Ladies*; and a witty piece, commonly ascrib’d to her, intitled, *An Essay in Defence of the Female Sex. In a Letter to a Lady. Written by a Lady.* Wrote in the year 1696, and since often re-printed. But tho’ we see not any product of her studies during that time, it is certain she was as intent as possible on the prosecution of them: and was so far devoted to them, (that as I have been informed by a relation of her’s) when she has accidentally seen needless visitors coming, whom she knew to be incapable of discoursing upon any useful subject, but to come for the sake of chat and tattle, she would look out at the window, and jestingly tell them (as Cato did Nasica) “Mrs. Astell is “not at home;” and in good earnest keep them out, not suffering such triflers to make inroads upon her more serious hours.

At this time she acquir’d a more complete knowledge of many classic authors. The Heathen writers which she esteemed most, were, Zenophon, Plato, Hierocles, Tully, Seneca, Epictetus, and M. Antoninus.

In the year 1700, she drew up and published a book intitled, *Reflections on Marriage*. Some people think she has carried her arguments with regard to the *birthrights* and *privileges* of her sex a little too far; and that there is too much warmth of temper discovered in this treatise.

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But if those persons had known the motive \* which induced her to write that tract; it might possibly have abated very much of their censure. It was not long before she understood that this composition did not please some very nice palates; whereupon she published a second edition, with this title, *Reflections upon Marriage. To which is added a Preface, in answer to some objections.* London, 1705. 2d. Edit. 8vo. This book, and the long preface prefixed to it, are both wrote with a vast deal of wit and smartness: and make perhaps the strongest defence that ever yet appeared in print, of the *rights and abilities* of the fair sex.

About this time, observing the pernicious artifices of the sectaries, she to her lasting honour, courageously and successfully attack'd them on all sides; and engaged the attention of the publick for a considerable time, with her productions; which were of excellent service in countermining the sly designs that were then very artfully carried on, in order to corrupt at present, and to subvert upon any proper opportunity, both church and state. Nor was she less serviceable to the church, in examining and confuting the doctrines of some, who pretending to be true sons thereof, were then introducing dangerous positions and tenets, derogatory to the honour of our blessed Saviour; as lessening his divinity, &c.

She thought none of those treatises threatned more danger to the establishment than Dr. D'Avenant's *Moderation a Virtue*: And *Essays on Peace and War*, &c. Therefore to put a stop to the spreading contagion arising from thence, she generously gave the world by way of antidote, an admirable composition intituled, *Moderation truly*

\* The motive, as I have been informed, was her disappointment in a marriage contract with an eminent clergyman.

*stated:*

*stated: or a review of a late pamphlet intitled Moderation a Vertue, or, the Occasional Conformist Justify'd from the Imputation of Hypocrisy. Wherein this justification is further considered, and as far as it is capable justify'd, &c. London, 1704, 4to.*

The prefatory discourse is addressed to Dr. D'Avenant and both that, and the book itself, will be a lasting testimony of her being admirably well versed in our constitution both in church and state: a rare accomplishment in a woman; but perhaps the less to be wondered at, in that reign, when the supreme government of both was committed to a female hand. I cannot forbear inserting the great character which was lately given me of this performance, by a learned friend, who among other things says, " This book is a convincing proof of her great genius, strong sense, and solid judgment, and of her great affection to the church of England. It is written with so much life and spirit, that every sentence has a peculiar weight, derived from her wit, as well as reason; like an arrow that is at once directed with judgment, and thrown with strength. She has with a distinguished judgment dissected and displayed the ambitious views, and sinister designs of the dissenters; and discovered what abominable dissimulation and hypocrisy and self-interest lies concealed under their mask of superior piety, and how averse they are to practise that *Moderation* which they seem to recommend. In short she has fairly routed their champion Dr. *D'Avenant*, traced him through all his shufflings, and thrown his arguments in his face. It is in my opinion an incomparable book, and puts the character and principles of the dissenters in the truest light."

In spite of all the arts she used to conceal herself, the learned soon discovered her to be the author; and accordingly

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gave her the applause due to her merit. For in a letter which I have seen, wrote by that great master of almost all learning, Dr. Hickes, to Dr. Charlett, master of university college in Oxford, dated Dec. 9, 1704, treating of other books of this sort, he adds, "And you may now assure your self, that Mrs. Astell is the author of the other book against *Occasional Communion*, which we justly admired so much." And it may not perhaps be thought improper to observe in this place, that several other great men have paid their just tributes to her fame. Dr. John Walker<sup>1</sup> very respectfully calls her, *the most ingenious Mrs. Astell*. And the eminently learned Mr. Henry Dodwell styles<sup>2</sup> her *the admirable gentlewoman Mrs. Astell*. And Mr. Evelyn<sup>3</sup> takes notice of her among some other great ladies which he had omitted in his catalogue of learned women, in the following manner—"nor without the highest ingratitude for the satisfaction I still receive by what I read of Madam Astell's,——Besides what lately she has proposed to the virtuous of her sex, to shew by her own example what great things and excellencies it is capable of."

I must, in order to do justice to her character, add one more testimony of her, which is published in one of the supplemental volumes to Bayle's *Great Historical Dictionary*, Article Norris; which being very singular, and coming from the pen of an eminent prelate, deserves particular attention and consideration. 'Tis given by Dr. F. Atterbury, Bishop of Rochester, who in a letter of his to Dr. Smalridge, thus expresses his sentiments of Mrs. Astell.

<sup>1</sup> *Sufferings of the Clergy*, part 2d. p. Volume of Leland's *Itinerary*, p. 13.  
<sup>2</sup> And the pref. p. 26.  
<sup>3</sup> *Namismata or a Discourse of Medals*  
<sup>4</sup> See Mr. Hicorne's pref. to the 7th p. 265.

Dear

" Dear George,

" I happened about a fortnight ago to dine with Mrs. Astell. She spoke to me of my Sermon," [which I suppose by what follows, is that which he preached, and afterwards printed against Bishop Hoadley's *Measures of Submission*.] " and desired me to print it : and after I had given the proper answer, hinted to me that she should be glad of perusing it, I complied with her, and sent her the sermon the next day. Yesterday she returned it with this sheet of remarks, which I cannot forbear communicating to you, because I take 'em to be of an extraordinary nature, considering they came from the pen of a woman. Indeed one would not imagine a woman had written them. There is not an expression that carries the least air of her sex from the beginning to the end of it. She attacks me very home you see, and artfully enough, under a pretence of taking my part against other divines, who are in Hoadley's measures. Had she had as much good breeding as good sense, she would be perfect ; but she has not the most decent manner of insinuating what she means, but is now and then a little offensive and shocking in her expressions ; which I wonder at, because a civil turn of words is what her sex is always mistress of. She, I think is wanting in it. But her sensible and rational way of writing makes amends for that defect, if indeed any thing can make amends for it. I dread to engage her ; so I only writ a general civil answer to her, and leave the rest to an Oral conference. Her way of solving the difficulty about swearing to the Queen is somewhat singular."

Whether this letter was published to expose the lady, or the bishop, or both, or what other views the compilers of that work had in publishing it, is not in my power to deter-

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mine: but this I will venture to say in Mrs. Astell's behalf, that I believe those who have perused her book of the *Christian Religion*, and read with attention what she has there wrote upon *Decency* and *Decorum* (which was printed and published long before she had this conversation with the bishop) will not very easily fall into his way of thinking; they will soon find that she understood the theory, as well as himself, if we may judge from his writings; and that she was no less skilled in the practick part fully appears from her famous controversy with Dr. D'Avenant; where one cannot without great pleasure observe, what an exact mistress she was, of all that *Decency* and *Decorum*, which in her book of the *Christian Religion*, she has taken occasion to explain and recommend. In short, I never could yet learn, from any other hand, that she was not as unexceptionable in her expressions, as a writer, as she was in her manners, as a christian.

But to return; more of these seditious libels coming to her hands, particularly that called *Short Ways*—. She immediately returned an apposite answer intitled, *A Fair Way with the Dissenters and their Patrons. Not Writ by Mr. L—y, or any other Furious Jacobite, whether Clergyman or Layman; but by a very Moderate Person and Dutiful Subject to the Queen, London, 1704, 4to.* While this treatise was in the press, Dr. D'Avenant came out with a new edition of his *Moderation still a Vertue*, &c. Whereupon she immediately return'd a very satisfactory answer to it, which was added by way of postscript to this book. This tract (which is now become exceeding scarce) should go along with, and always attend *Moderation truly stated*, as a proper appendix to that admirable treatise.

To correct the crude opinions and notions of some; and to refute the corrupt principles and dangerous doctrines of other  
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ther writers, she drew up a judicious performance, which was addressed by way of letter to a great lady with this title, *The Christian Religion as Professed by a Daughter of the Church of England*, &c. London, 1705, 8vo.

I heartily wish this book was in every hand (especially the younger part of the world) being fully persuaded that it would have a considerable influence over the generality of mankind, in checking and repressing the many reigning vices of this age, which are now so powerfully, and fatally prevailing among us. The deformities of vice being here exhibited in such a terrible form: and the charms of virtue represented in such an amiable, and captivating manner, as would implant in the mind such pure seeds of religion and virtue, as could hardly ever be eradicated. Here the diligent and attentive reader may find all the duties of a christian painted in such true and lively colours, as will at once both convince his reason, and forcibly gain his affections: and she did not prescribe religious rules, and duties to others, which she did not practice herself: her words and actions always comporting with, and illustrating each other. But I will dwell no longer on this performance, than to subjoin to what I have said of it, a character thereof, given me by my above-mentioned worthy friend; who being an excellent judge of performances of this kind, it will be infinitely preferable to any thing I can say; and cannot fail of being highly acceptable to the unprejudiced reader. "I cannot (says he) but "esteem Mrs. Astell's account of her religion as an excellent treatise; it is written with that strength, perspicuity, "and smoothness, with such elegance of diction, such refined judgment, such an uncommon spirit of true christianity, "and orthodoxy, and supported with such clear, solid, full, "and convincing arguments, that I have scarcely ever read a "book with greater delight and satisfaction. In my opinion, "the

“ the learned authoreſs hath with great dexterity and ſucceſs  
 “ retorted Mr. Locke’s metaphyſical artillery againſt himſelf,  
 “ confuted his whimſical Idea of *Thinking* matter, and given  
 “ him a genteel foil. She has fairly ſhewn the imperfections  
 “ and erroneous tenets contained in thoſe two tracts, *The*  
 “ *Reaſonableneſs of Chriſtianity*, and *The Ladies Religion* :  
 “ and has convinced me, that the authors had no honeſt  
 “ deſign in writing either of them, ſince, notwithſtanding  
 “ thoſe ſpecious titles they have given them, inſtead of pro-  
 “ moting chriſtianity, they tend rather to undermine and ſub-  
 “ vert the true faith, and are derogatory to the honour of our  
 “ Saviour. But in my judgment, ſhe has juſtly, and hand-  
 “ ſomely, diſcloſed and defeated their falſe and fallacious  
 “ reaſonings, and defended the cauſe of the primitive faith,  
 “ with a zeal becoming a true profeſſor of it.”

At the end of this book ſhe has made ſome remarks on an  
 article in Dr. Tillotſon’s *Sermons*, which are taken notice of  
 by an eminent divine <sup>m</sup> in the following manner. Speaking  
 of Biſhop Tillotſon’s ſermons, he ſays, “ There is one or two  
 “ points of doctrine particularly that of *Hell-Torments*, juſtly  
 “ exceptionable;” and adds in a note “ a ſecond point I had  
 “ in view, concerns the *Satisfaction*, which is modeſtly and  
 “ judiciously examined by an ingenious lady, in a very good  
 “ book intitled, *The Religion of a Church of England Woman*,  
 “ p. 339, &c.”

About this time alſo, ſhe wrote and publiſhed a book en-  
 titled, *An Impartial Enquiry into the Cauſes of Rebellion, and*  
*Civil War in this Kingdom. In an Examination of Dr.*  
*Kennet’s Sermon, January the 30th, 1703-4. And Vindica-*  
*tion of the Royal Martyr, London, 1704, 4to.* My utmoſt  
 diligence hitherto, could never procure me a ſight of this

<sup>m</sup> Vid. Dr. Waterland’s *Advice to a young Student*, &c. 3d Edition, p. 24.

book ;



book ; so that at present I can give no account concerning it, more than its title : tho' I do not doubt but the same life and spirit, and the same convincing reasons and solidity of judgment appears in it, as in her other treatises.

As much of the former part of her life had been spent in writing for the propagating and improvement of learning, religion and virtue ; so the remaining part of it was chiefly employed in the practise of those religious duties, which she had so earnestly and pathetically recommended to others ; and in which perhaps no one was ever more sincere and devout. I have been told that for several years before her death, she constantly walked from Chelsey to St. Martin's church every Sunday, never regarding the inclemency or unseasonableness of the weather, purely to hear a celebrated preacher, whom she much admired for his excellent practical divinity.

As her notions and sentiments of religion, piety, charity, humility, friendship, and all the other graces which adorn the good christian, were most refined, and sublime ; so she possessed those rare and excellent virtues, in a degree as would have made her admired and distinguished in an age less degenerate and profane. And altho' from the very flower of her age, she lived and conversed with the *Beau Monde*, amidst all the gaiety, pomp, and pageantry of the great city ; yet she well knew how to resist and shun those insatuating snares ; and wisely guarded against all these temptations and evils ; and in the midst of it, led a holy, pure, and even angelical life. So that what the Reverend Mr. Samuel Willis once said of Lady Mary Hastings, is most applicable to this truly pious gentlewoman. To know GOD, and to be like him, was her first and great endeavour. She lived always in prospect of Heaven, and thither did her devout spirit ever aspire. This made those temptations, which prevail so fatally upon others, prove

prove only molestations to her. This world (as it was to Monica \* discoursing of Heaven with her holy Son) was vile and despicable in her eye, whose contemplations and longings were directed to things eternal. She wisely concluded, that a meek and quiet spirit, a true devotion, and severe virtue, were more excellent acquisitions, and more lovely ornaments, than any of the gaudy vanities, wherewith vulgar and narrow souls are so unreasonably transported. Nor did she only approve the things that are excellent, but she practised them also to such a degree, that in her primitive christianity was revived, and she lived as those first christians did, and as we should.

This severe strictness of holy discipline, was not in the least attended, with sourness or moroseness of temper; her mind being generally calm and serene; and her deportment and conversation was highly entertaining, and innocently facetious. She would say, *The good Christian only has reason, and he always ought, to be chearful.* And that *Dejected looks, and Melancholy Airs were very unseemly in a Christian.* But of this, she has treated at large in her book of *The Christian Religion.*

But tho' she was easy and affable to others, to herself she was sometimes perhaps over severe. In abstinence few or none ever surpassed her; for she would live like a Hermit, for a considerable time together, upon a crust of bread and water with a little small beer. And at the time of her highest living, (when she was at home) she very rarely eat any dinner 'till night; and then it was by the strictest rules of temperance. She would say, *Abstinence was her best Physick.* And would frequently observe, *that those who indulged themselves in Eating and Drinking, could not be so well disposed or*

\* See his Confess. Lib. 9. c. 10.

*prepared either for study, or the regular and Devout Service of their Creator.*

She seemed to enjoy an uninterrupted state of health 'till a few years before her death, when, having one of her breasts cut off, it so much impaired her constitution, that she did not long survive it. This was occasioned by a cancer, which she had concealed from the world in such a manner, that even few of her most intimate acquaintance knew any thing at all of the matter. She dressed and managed it herself, 'till she plainly perceived there was an absolute necessity for its being cut off: and then, with the most intrepid resolution and courage, she went to the Reverend Mr. Johnson, a gentleman very eminent for his skill in surgery (with only one person to attend her) entreating him to take it off in the most private manner imaginable: and would hardly allow him to have persons whom necessity required to be at the operation. She seemed so regardless of the sufferings or pain she was to undergo, that she refused to have her hands held, and did not discover the least timidity, or impatience, but went thro' the operation without the least struggling or resistance; or even so much as giving a groan or a sigh: and shewed the like patience and resignation throughout the whole cure, which that gentleman, to his lasting credit and honour, soon performed. Perhaps this might be the reason which induced her excellent friend the Lady Elizabeth Hastings to make use of him upon the same sad occasion. This great lady's friendship to Mrs. Astell continued inviolable to the last date of her life: and well knowing that she did not abound in riches, her generosity to her was such, that she has given her fourcore guineas at one time. I mention this the rather, in order to shew that this great and good lady's unlimited generosity, in some, and perhaps in many instances, exceeded the bounds of the Reverend Mr. Thomas Barnard's

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knowledge, tho' undoubtedly he took all the pains he could to inform himself of every circumstance which might serve to adorn that illustrious character.\*

Soon after this, her health and strength declined apace, and at length by a gradual decay of nature, being confined to her bed, and finding the time of her dissolution draw nigh, she ordered her coffin and shroud to be made, and brought to her bed-side; and there to remain in her view, as a constant memento to her of her approaching fate, and that her mind might not deviate or stray one moment from God, it's most proper object. Her thoughts were now so entirely fixed upon God and eternity, that for some days before her death, she earnestly desired that no company might be permitted to come to her; refusing at that time to see, even her old and dear friend the Lady Catherine Jones, purely because she would not be disturbed in the last moments of her divine contemplations. She departed this life, about the eleventh day of May, in the year 1731. And was buried at Chelsey the 14th day of the same month.

\* In a book entitled, *An Historical character relating to the holy and exemplary Life of the Right Honourable the Lady Elizabeth Hastings, &c.* by Thomas Barnard M. A. Master of the Free-School in Leeds. Printed at Leeds, 1742.

† The same thing is related of St. Austin, whose friends, tho' undoubtedly of the same religious character, were not in his last illness permitted to see him.



CONSTANTIA

## CONSTANTIA GRIERSON.

CONSTANTIA GRIERSON was born in the county of Kilkenny, in Ireland, and was one of the most extraordinary women that either this age, or perhaps any other ever produced. She died in the year 1733, at the age of 27, and was allowed, long before, to be an excellent scholar, not only in Greek and Roman Literature, but in history, divinity, philosophy, and mathematicks. She gave a proof of her knowledge in the Latin Tongue, by her dedication of the Dublin edition of Tacitus to the Lord Carteret, and by that of Terence to his son, to whom she likewise wrote a Greek epigram. She wrote several fine poems in English<sup>a</sup>, on which she set so little value, that she neglected to leave copies behind her but of very few.

What makes her character the more remarkable, is, that she rose to this eminence in learning merely by the force of her own genius, and continual application.

She was not only happy in a fine imagination, a great memory, an excellent understanding, and an exact judgment, but had all these crowned by virtue and piety; she was too learned to be vain, too wise to be conceited, too knowing and too clear-sighted to be irreligious.

If Heaven had spared her life, and blessed her with health,

<sup>a</sup> The ingenious Mrs. Barber has generously obliged her readers with several elegant specimens of her talent in this way,

which may be seen dispersed up and down in her printed poems.

which she wanted for some years before her death, there is good reason to think she would have made as great a figure in the learned world, as any of her sex are recorded to have done.

As her learning and abilities raised her above her own sex, so they left her no room to envy any; on the contrary, her delight was to see others excell: she was always ready to advise and direct those who applied to her; and was herself willing to be advised.

So little did she value herself upon her uncommon excellencies, that it has often recalled to my mind a fine reflection of a French author. *That great Genius's should be superiour to their own Abilities.*

I perswade my self that this short account of so extraordinary a woman, of whom much more might have been said, will not be disagreeable to my readers; nor can I omit mentioning what I think is greatly to the Lord Carteret's honour, that when he was Lord Lieutenant of Ireland, he obtained a patent for Mr. Grierson her husband, to be the King's Printer, and to distinguish and reward her uncommon merit, had her life inserted in it.

Thus far Mrs. Barber; from whose preface perfix'd to her poems I have intirely transcribed this account. And being desirous that a life so full of very remarkable particulars (as was that of this excellent person,) should be better known, I procur'd a friend of mine, and an acquaintance of Mrs. Barber's, to write to her to transmit me some farther account of Mrs. Grierson, to which that gentlewoman return'd a very obliging answer in a letter dated at Dublin July, 1747; but did not add any thing to her former account, more than that she wrote *An Abridgment of the History of England*. I likewise got the same friend to apply to a learned and eminent dignitary in the church in Ireland; one who is thoroughly acquainted with all the various circumstances of her life, and

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is every way qualified for the performance: but altho' I thought I had obtained a promise of an account of her life from that excellent hand, yet, hitherto, I never could have the happiness to receive it. I can only add, that I have been told, there are many particular circumstances of her life, which if faithfully related, would do very great honour to the dead, and be a noble example to the living; particularly, in her behaviour to her husband, to whom she was so affectionate, useful, and obliging, as to set a perfect pattern of conjugal love and duty.

I cannot forbear giving a specimen of Mrs. Grierson's poetry on a double account; one is to shew her skill in that art; the other my gratitude to Mrs. Barber, to whom I am much obliged for the foregoing account. Mrs. Barber having made a tour hither, and meeting with very great encouragement for printing her poems by subscription: Mrs. Grierson expressed her sense of the generosity of the English, and Mrs. Barber's merit in the following strain.

Such wise reflections in thy lays are shown,  
As FLACCUS' Muse, in all her pride, might own:  
So elegant and so refin'd thy praise,  
As greatest minds, at once, might mend and please:  
No florid toys, in pompous numbers drest;  
But justest thoughts, in purest stile, exprest:  
When e'er thy Muse designs the heart to move,  
The melting reader must with tears approve;  
Or when, more gay, her spritely satire bites,  
'Tis not to wound, but to instruct, she writes.

Cou'd \* \* \*, or \* \* \*, from the tomb,  
Which shades their ashes till the final doom,

The

The dire effects of vitious writings vlew,  
 How would they mourn to think what might ensue!  
 Blush at their works, for no one end design'd,  
 But to embellish vice, and taint the mind!  
 No more their dear-bought fame would raise their pride;  
 But terrors wait on talents misapplied.

Not so SAPPHRA: her unfulfilled strain  
 Shall never give her soul one conscious pain;  
 To latest times shall melt the harden'd breast,  
 And raise her joys, by making others blest.

These works which modesty conceal'd in night,  
 Your candor, gen'rous *Britons*, brings to light;  
 Born, by your arms, for liberty's defence;  
 Born by your taste, the arbiters of sense:  
 Long may your taste, and long your Empire stand,  
 To honour wit, and worth, from every land.

Oh! cou'd my conscious Muse but fully trace  
 The silent virtues which SAPPHRA grace;  
 How much her heart, from low desires refin'd;  
 How much her works, the transcript of her mind;  
 Her tender care, and grief for the distressed;  
 Her joy unfeign'd, to see true merit blest;  
 Her soul so form'd for every social care;  
 A friend so gen'rous, ardent and sincere;  
 How wou'd you triumph in your selves to find  
 Your favours shewn to so complete a mind;  
 To find her breast with every grace inspir'd,  
 Whom first you only for her lays admir'd.

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*N. B.* The names of the Ladies, whose memoirs are here given, are distinguished by Capital letters.

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## CORRECTIONS and ADDITIONS.

Page 7. line 2. add, Mr. Aubrey in his *Essay towards the Description of the North Division of Wiltshire*, (MS. in Ashmole's Study N<sup>o</sup> 14.) observes, that Juliana Berners, Abbess of Sopewell in the time of Henry VI. wrote the *Art of Hawking* in English verse: and says that it is in Wilton library. p. 24. l. 12. for comitissum; r. comitisse. p. 53. l. 3. for daughter, r. daughter. p. 54. l. 18. for most, read much. p. 144. l. 21. for Gruter, r. Gruter. The following letter from Lady Burghley, to Sir W. Fitz-Williams, Lord Deputy of Ireland, Oct. 26. 1573. was very obligingly transcribed from the original, and communicated to me by Mr. Carte, and should have been added by way of note to p. 183, had it come soon enough to my hands,

" My good lord and cousin, I am hartly fory for the great and continual injuris  
 " you have, and which I well understood, before the receipt of my lads and your  
 " letters. And I wish I were as able to redress them, as I have been oftentimes  
 " both greved with you and for you. My lord, I know, both hathe and dothe  
 " contynue your defender here (whatsoever he writeth to you there) to the uttermost of  
 " his power: and only he alone, I must needs say, is driven to answer in your behalfe.  
 " I speake not this to crave thanks; but so ther were no cause for him to answer, and  
 " that you were not hindered, I could be content he should lak all the thanks that  
 " such comberfome matters bring him. God deale but with his, as I know he  
 " dealeth faythfully to his ~~prince~~ and country, and truly and honestly with all men:  
 " and as I would be most glad, you were well ~~attended~~ <sup>attended</sup> from that burdenous farvis,  
 " so do I wish it may be with such credit, as I think you have defarved, tho' I be  
 " partial. And therfor I think it best this storme were over blowen, and after some  
 " farvis done, a better time may be found to seke your departure. For etherwise, be-  
 " sides farder discredit, you shall hardly get recompence for your former farvis,  
 " which would greve me most of all. For when, upon your misliking, others arr  
 " sought to be placed; it seemeth that the preferring of an other is the disgrac-  
 " ing of you. So that though I know not what is indede, I gesse that time leste,  
 " to your advantage. And therfor patience is to be used, and all occasions, that may  
 " be, avoyded to increafe mallis, when you cannot apoynt your judges in your cause,  
 " to allow what you think indifferent, but as shall please themselves. It is not you  
 " that suffer alone; this greffe is common to all those that deall in princes affayres;  
 " which I wish my frendes had less cause to know by experience. And therfor, good  
 " cofyn, use your discretion in moderating your grefe, and bear with the tyme.  
 " And so praying you to deliver my hartly commendations and thanks to my lady  
 " your wiffe, I wishe to you and all yours as to my self. From the court this  
 " Monday the xxvi of October.

" Kepe clofe your frends letters; for craft and mallis never raygned more. Some  
 " about you perhaps may be corrupted to shew them; tho' for my part I care not;  
 " not that I know any thing before God: but because I know the lyke practis used  
 " with some here. *Conscia mens recti summe mendacia ridet.*

" Your assured loving cousin,

" MILDRED BURGHELEY."

Pag.

## CORRECTIONS and ADDITIONS.

Pag. 189. l. 13. for universities, r. universitie. p. 211. l. 9. after supposed, r. both. p. 218. l. 9. for England, r. English. l. 11. for preplexed, r. perplexed. p. 231. l. 2. for splendid, r. splendid. p. 234. l. 23. add, the catalogue of MSS. mentions only two letters of Queen Elizabeth's, in University college archives; but in turning over the manuscript, p. 121. I met with a third, from Queen Elizabeth to Sir Amias Paulet, when he kept the Queen of Scots; an exact transcript of which is here added.

“ Amias, my most faithfull and carfull servant, God reward thee treble fould for  
 “ thy troublefome charge, foe well discharged. If thou knowest (my Amias) how  
 “ kindly, besides dutifullie, my grateful hart accepts your double laboures, and  
 “ faithfull accens, your wise orders, and safe regards performed in foe daungerous  
 “ and crafty a chardge, yt would ease your travele, and rejoyce your harte, in that  
 “ I cannot ballaunce ye in any waight of my judgment the valew I priefs ye at,  
 “ and suppose noe treasure can countervayle such a faith: and shall condemne my selfe  
 “ of that wherein I never yett offended, yf I reward not such deserts. Let me lacke  
 “ when I most neede yf I acknowledg not such a meritte with a reward *Non omnibus do-*  
 “ *tum.* But let your wicked murthereffe know how with hartie sorrowe her vile deserts  
 “ compell these orders, and bid her from mee aske God forgiveness for her treacherous  
 “ dealing against my lyfe. foe many yeares, to the untollerable perill of her owne;  
 “ and yet, not content with so many forgivenesses, must falle againe foe horribly farr  
 “ passing woman's thought, much lesse a princesse. In stead of excusing wherof,  
 “ not one man can serve; that being foe manifest by the actors of my guilties  
 “ death. let repentance take place, and let not the feind foe possesse her, that her  
 “ better part be lost; which I pray with hands lift up to him that may both save and  
 “ spill; with my most loving adieu, I pray for thy loving lyfe,

“ Your assured and loving soveraigne, as therunto by good deserts induced.

“ To my faithfull Amias.

“ ELIZ A: Regina.”

Pag. 264. l. 10. for has, read haft. p. 359. for fruterque, read fruiturque. p. 379.  
 l. 12. read, died at his own house—. p. 411. for CUDLEIGH, in the running  
 Thle, read CHUDLEIGH.

